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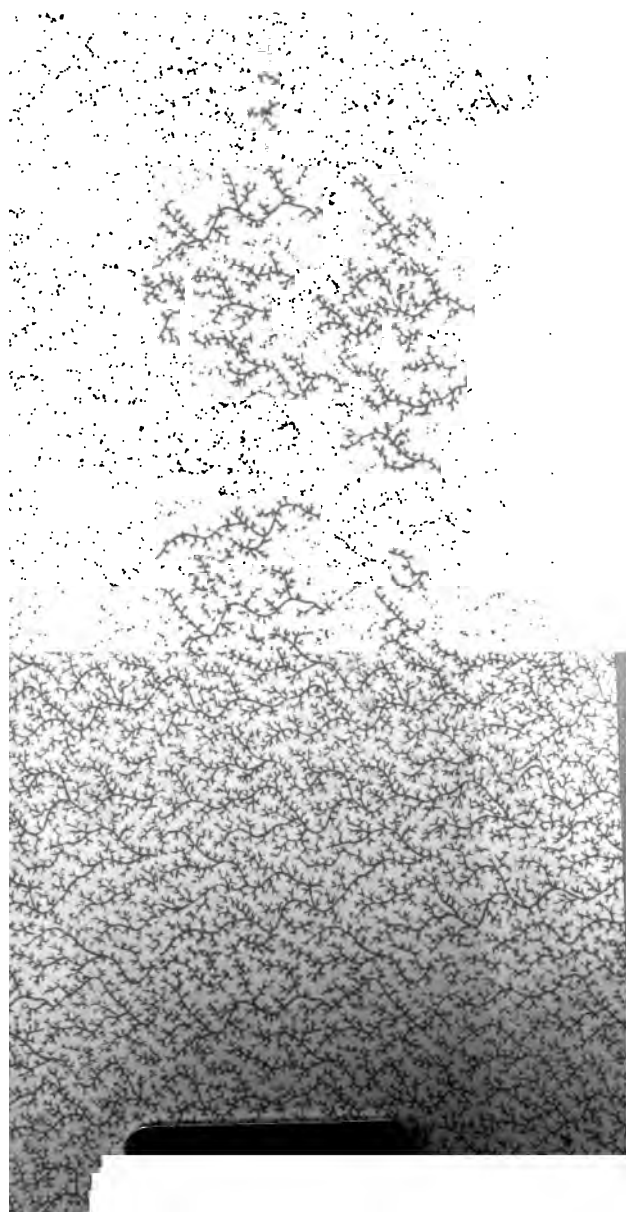
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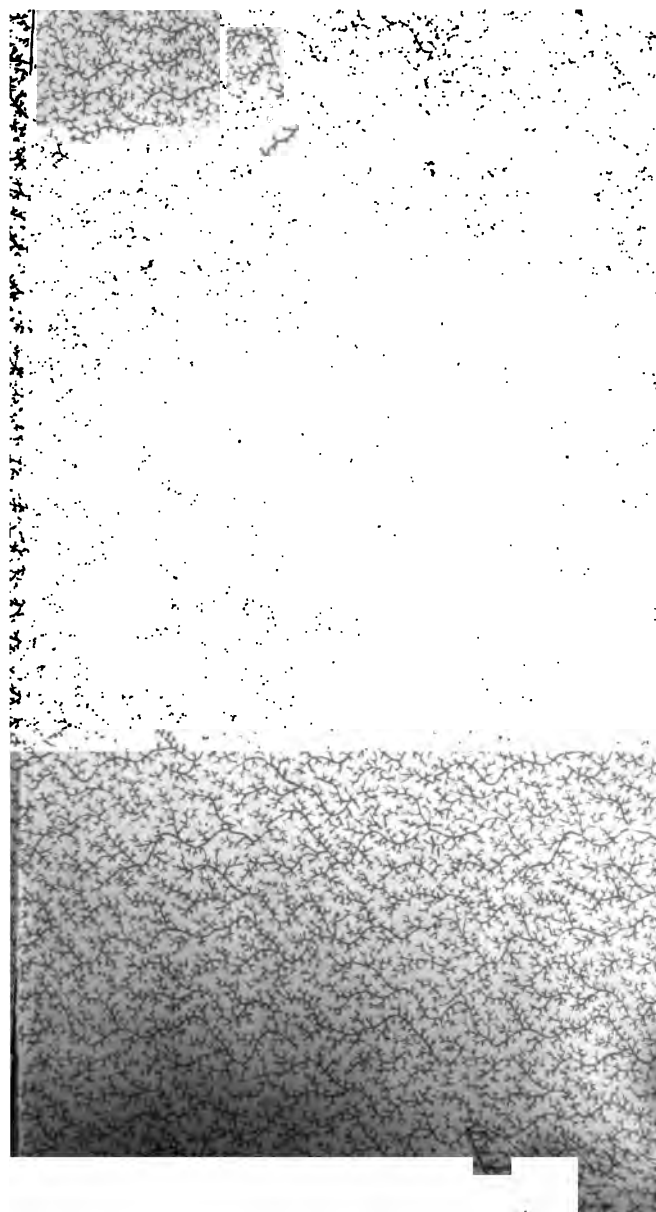
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EXPLANATION
John OF THE *B. Gidea*
CONSTRUCTION,
to John Chapman
FURNITURE AND ORNAMENTS

OF A CHURCH,
OF THE VESTMENTS OF THE CLERGY,
AND OF
THE NATURE AND CEREMONIES
OF
THE MASS.

BY THE RT. REV. JOHN ENGLAND, D. D.
Bishop of Charleston, U. S. A. Honorary Member of the Rom. Pont.
Academy of Archaeology, &c. &c.



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TO HIS EMINENCE

CARDINAL WELD, &c. &c.

MY LORD CARDINAL,

Had I written a book worth dedicating to your Eminence, I should be gratified by your permission to inscribe it to you. These few sheets are yours by a better title; and when I offer them, I can only express my regret at their unavoidable imperfection.

Your Eminence felt very properly the great inconvenience to individuals, and the serious injury to our holy religion, that continually arose from the want of any sufficient mode by which those numerous and respectable strangers, whose most familiar language was English, could be made acquainted with the nature and object of that ceremonial which they had perpetually before them in this city.

The weighty, numerous, and important avocations that engrossed your attention, prevented your Eminence from executing a task that you were desirous of performing; the other clergymen in this city who were qualified for such an undertaking, were too much occupied by their ordinary duties; and the business which I had at the Holy See not appearing

then to be in so forward a state as to require my immediate and continued attention, you suggested to me the utility of preparing such an explanation as would be of service for the holy week that was approaching, and might form the basis for a more perfect work.

Entering fully into the views of your Eminence I undertook the task ; and during the last three or four weeks, have, at such intervals as I could devote to it, compiled this explanation of the Mass.

From the manner in which it has been composed, and drawn, as it were, from my pen to the press, with scarcely a moment for reading what had been written, it must necessarily have great imperfection of style : but I feel confident that it is accurate in its statement of facts, and reference to authorities, as I was most scrupulous in having the very passage of every author to whom I refer, before me whilst I wrote.

As probably the greater number of those for whose use it is designed, are unfortunately separated from our communion ; and as I have generally found at both sides of the Atlantic, that however well educated and extensively informed such persons might be upon other subjects, they had the most incorrect notions of our doctrine, very little knowledge of its distinct separation from our discipline, and scarcely any idea of the history of the latter ; it became necessary for me to enter into expositions somewhat more in detail than I otherwise should have done : for it would be folly to expect that the ceremonial could be intelligible to persons who had not some information upon those points. I was the more encouraged to this, from the spirit of candor and desire for

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information that I have, in most instances, found amongst the better educated and more polished classes of our separated brethern. Hence explanations will be found upon several of our controverted tenets; but neither the nature of the compilation nor the circumstances under which I was placed, gave any opportunity for exhibiting the proofs by which our doctrine is sustained. These elucidations therefore are divested of any semblance of polemical discussion. I trust they will be read in a spirit corresponding to that in which they were written; that of respect for the feelings and understandings of those from whom we differ, but with an unshaken conviction on our part, that we hold to the original doctrine and divine institutions, from which so lamentable a departure has been made.

Having prepared in the first instance the explanation of the Mass, because in nearly all the other ceremonies, continual reference must be made either to some of its parts, or to some of the doctrines whose exposition it has drawn forth, I am now about to commence upon the peculiar observances of the Holy Week, though much more closely pressed by my other business, than I had expected. However, I trust I shall experience from the very eminent, venerable and amiable Cardinal Pedicini, prefect of the Congregation of the Propaganda, a continuation of that indulgence I have already met with at his hands, so as to be permitted to finish this little work. And as your Eminence is so useful a member of that congregation, I must also take this opportunity of testifying, that not only in regard to the business of ordinary duty that brought me in connection with them, but likewise with respect to what-

ever might benefit me, and especially the help necessary for what I have thus undertaken, I have received the kindest attentions from every officer of that valuable establishment; and in a way which I can never repay, and cannot revert to, but with most grateful recollection, the marked friendship of its zealous, laborious, useful and enlightened secretary, Monsignor Castracane.

Permit me, my Lord Cardinal, to add, that few circumstances in life have afforded me so much satisfaction as those which placed me in the hands of your Eminence, as the instrument for at least commencing a little work, which some one with more leisure and better abilities, would perhaps at a future day, bring to a more valuable and useful form. Though many years have elapsed since I first heard from one of the brightest ornaments of the English missions, the learned Bishop Milner, and one of the most illustrious members of the Irish Hierarchy, the venerable Bishop Moylan, the eulogium which you then deserved; it is only a short time since I have enjoyed the opportunity of being, by observation, convinced that neither they nor the late venerable Pontiff, who placed you in the station your Eminence now fills with so much credit to yourself and benefit to the church, over estimated your merit. One other circumstance adds much to the gratification which I have thus experienced; that in the Cardinal who to-day labors for the progress of religion in the United States, I recognize the Acolyth, who nearly forty three years ago, in the chapel of his family castle, bore the censer at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal; it is to me a great consolation, as an Ameri-

can Bishop, to have been thus employed by a member of the August Senate of our Church, who, emulating even as a youth the fidelity of ancestors that through a desolating persecution of centuries had preserved their faith uncontaminated, himself officiated at the consecration of John Carroll, the patriot, the missionary, the prelate, the metropolitan, the sage, and I trust the saint. Precious indeed to an American Catholic is every circumstance connected with the memory of that great and holy man, who in the almost boundless land of his nativity, first cultivated with success, under the auspices of Pius VI. that grain of mustard seed, which rapidly growing to a mighty tree, and protected by Gregory XVI. is now extending its branches not only above an enlightened community reposing in peace under its shadow, but even to those unhappy children of the desert, who have long been exposed to the scorchings of infidelity and suffered from parching thirst after the living stream of the Gospel.

I have the honor to be, My Lord Cardinal,
 Your Eminence's most devoted,
 respectful and obedient servant,
 + JOHN, Bishop of Charleston.
 Irish College, Rome, 5 March, 1833.

EXPLANATION
OF THE
CEREMONIES OF THE MASS, &c.

THE Mass is believed by Catholics to be an unbloody sacrifice in which by the power of God, the institution of Christ, and the ministry of the priest, the body and blood of our blessed Saviour are produced upon the altar, under the appearances of bread and wine; and are there offered to the Almighty, not only as a propitiation for the sins of mankind, but also in testimony of the adoration or homage which is his due; in thanksgiving for benefits received, in which view it is eucharistic; and to beseech future favours, whereby it is impetratory.

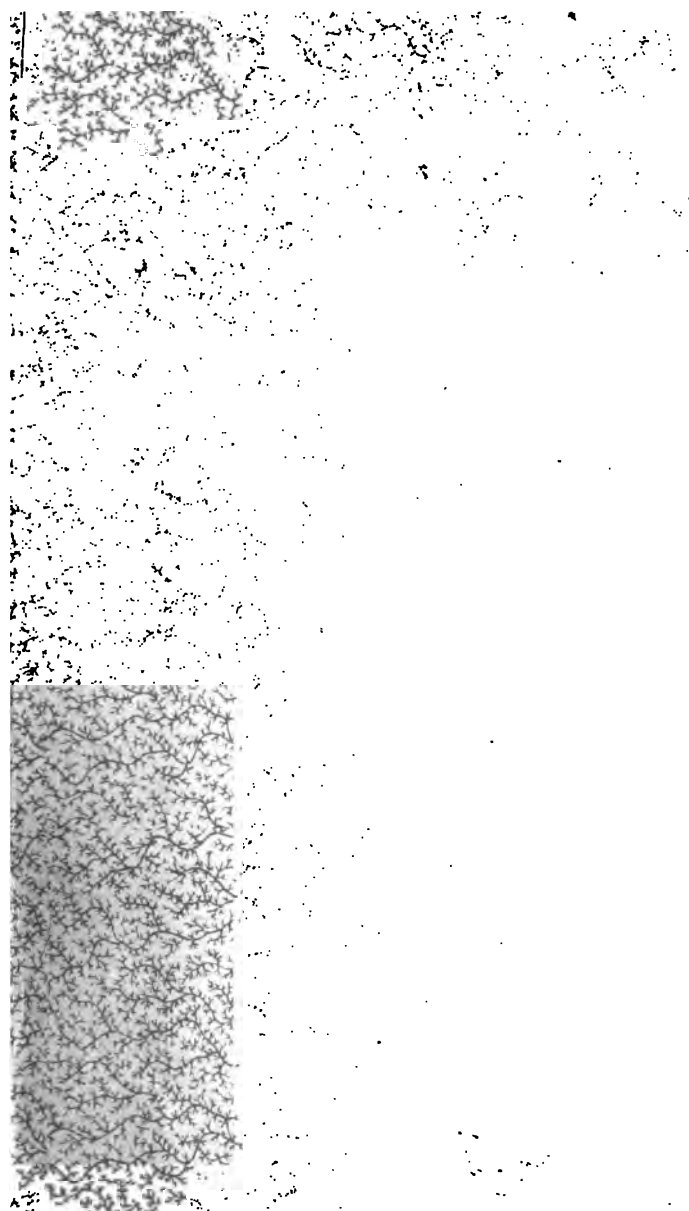
It is not therefore a mere prayer in which a public minister leads a congregation; but it is the performance of a solemn act of religion, the nature of which is fully understood and appreciated by those who assist, ~~even~~ though they should not hear a word that is spoken, or if hearing, should not understand the exact meaning of the language that is used. By the divine institution of ~~old~~, it was in some instances regulated, that the priest who ministered on behalf of the people, was not only not heard by them, when he prayed, but not seen by them when he offered in-

cense. Yet though several, who for want of opportunity, are not aware of the grounds for using, generally, the Latin language on this solemn liturgical occasion, are apt hastily to condemn the practice; it is believed that if they knew these reasons they would deem them sufficient: a few of the principal shall therefore be briefly mentioned.

First. The Catholic church had its origin at a period when this language was generally used through the civilized world: the great doctrines of our holy religion were therefore not only conveyed to several nations in this tongue, but in this they were at an early period recorded: and those records, whether they be inspired writings or others which though not so precious yet are highly valuable, will be rendered most useful by having the liturgy in the same language.

Next. Some of the most ancient liturgies were compiled in Latin. And as it is now a dead and an unchanging tongue; not only shall we have the most perfect evidence of the authenticity of these compilations, but also the certainty of our belief corresponding with that of their compilers, by preserving their ideas through the use of their own language.

Again. Though scattered through so many various nations, from the rising to the setting of the sun, and from one pole to the other, Catholics not only have the same faith, the same ecclesiastical government, and the same sacraments, but also the same sacrifice: it is, therefore, exceedingly convenient that they should, in regard to these great and important subjects, as far as may be, have only one language: so that however separated, by rivers, by mountains, by seas, by climate, by customs, by modes of govern-





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fixed to the vesture used at the celebration of Mass: the garments worn on ordinary occasions are to be considered rather matter of private or social regulation: they differ not only in different countries, but according as the clergy belong to different religious associations: even in the same city they vary exceedingly; some priests, for instance, follow a rule of life written by St. Augustin, others a rule compiled by St. Benedict, some a rule formed by St. Francis, others the rule of St. Dominic, others that of St. Ignatius, some devote themselves to labor for the redemption of Christian captives, others to foreign missions, some to the education of youth, others to the service of parishes, and some to the care and ceremonial of Churches: more than one hundred societies seek as many modes to sustain religion. This great variety of priests of the same faith, and the same order, striving however to promote a common object, the service of God and the salvation of souls, in so many different ways, all under the sanction of their common mother, the catholic church, and with the approbation of their common father, the Pope, presents to the stranger an inexplicable diversity: but to him who understands their institute, their various costumes exhibit not only their respective occupations, but also frequently furnish very curious information respecting the customs and habits of the ages and nations in which the several orders had their origin.

Before we proceed to examine the dress, let us become acquainted with the edifice. We shall now consider a Catholic church as a Christian temple, erected for the purpose of having the holy sacrifice of the Mass offered therein. This sacrifice is made

upon an altar, which is a table sufficiently large to sustain the offerings, the book, and other necessities. Though there might be several altars in a church we shall confine ourselves to one: this is generally more conspicuous than the others, and is called the principal or high altar. Formerly the holy sacrifice was offered in the catacombs, upon the tombs of the martyrs. And frequently since that period, when splendid temples were erected, their bodies or remains have been removed from those obscure resting places, and enshrined in rich sarcophagi, over which the table of the altar was placed. The relics of other saints have been also, in several instances, thus entombed. The altar indeed is erected only to the adoration of God, but it is also under the invocation of the saint; and though that happy being, formerly our fellow mortal on earth, but now through the merits of the Redeemer, glorified in heaven, is invoked to unite his suffrages with those of his fellow servants in this vale of tears, whilst they surround this table, yet it is to God alone this sacrifice is offered, to him only adoration is paid. Some of the best and most ancient interpreters of the sacred volume inform us that the splendid description of the Apocalyptic visions given by St. John in the fourth and following chapters of the book of Revelations, corresponds so exactly to the mode in which the holy sacrifice was offered solemnly in the eastern church about the period when the Evangelist was confined in the island of Patmos, that it is very probable, the vision was nearly its exact counterpart, and that what the opened heavens exhibited in superior splendor, only more gloriously showed forth what the fervent Christians practised here below: Like Him who was

seated upon the throne in the midst of the four and twenty elders, and the four living things, the bishop presided in the midst of his clergy with burning lights before his seat, whilst from the evangelical narratives, unceasing praises were given to the Holy One of heaven, eternal, and supreme. In the midst of this chaunting assembly was the Lamb of God who takes away the sins of the world; He was exhibited as if slain yet living: before this Redeemer who saved the nations by His blood, those whom He made priests poured fourth from their golden phials, in aromatic odours, the fragrant prayers of the saints, whilst their melodious voices and sweet instruments, in rich harmony, rendered to the co-equal Victim the same homage that was given to Him that was pre-eminent above all.

The rapt Evangelist beheld under the heavenly altar, where stood the immolated lamb, the souls of those slain for the word of God. Glorious in their blood, they reposed in celestial bliss until their expected companions should arrive; whilst under the altars upon the earth, their bodies rested honorably enshrined in those places where the lamb was produced as slain, and offered in the midst of the holy choirs below. But they were to remain a while separated from their souls, and their vindications, as it were, delayed until the number of their brethren should be filled up: then would those bodies that had been sanctified by the waters of baptism, enriched with the christmatic unction, fed with the body of the Lord, bodies which had been the very tabernacles of the Holy Ghost, and the instruments of so many works of virtue and of power, spring at the Archangel's summons from their lowly beds, gloriously

ascend to their expecting souls, and in their restored flesh see God their Saviour. Until that awful but glorious day, it is a pious custom to preserve in veneration here below, those relics, which for eternity shall be placed by the Almighty in the splendid mansions of his heavenly court. Thus they are not only kept within the altar, but also in other parts of the church.

Frequently too the edifice is decorated with paintings and statuary, the subjects are naturally connected with religion, representing persons or actions described in the sacred volume, or those of a period more recent than that at which its narrative closes. It is asserted that miracles have been wrought by the Almighty through the instrumentality of some few of those. That it was in his power to perform the miracle, and that he might have used these as instruments upon the occasion, are truths so plain as to be obviously unquestionable; but it would be equally a departure from the common principles of prudence to admit, or to reject every such statement without any examination of the grounds upon which it rested. The principle of true religion is indeed the principle of common sense, and by this we are informed that our faith does not demand our belief in the truth of any particular miracle not recorded in the holy scriptures, though undoubtedly several others have been wrought. Without, however, casting unbecoming reflections upon statements, of whose truth we are not fully satisfied, we may indulge our piety where our understandings are convinced, and also pay to the intellect and disposition of those who believe more than we do, and who act accordingly, that homage which we expect

for ourselves; full liberty of thought and action, where they have not been restrained by the divine law, together with the courtesy due from one rational and religious being to his fellow.

The crucifix or image of the Saviour in his state of bloody immolation, is very appropriately placed upon the centre of the altar where that commemorative immolation is to be made. On each side candles are lighted, not only as a token of joy, but also as by their blaze they mystically exhibit the descent of the Holy Ghost in the form of tongues of fire for the purpose of endowing the apostles, the first ministers of the Catholic church, with power from on high, to perform the stupendous works for which they were commissioned by an incarnate God. For it is not by human power, but by the operating influence of that sacred Spirit that the mighty change is to be effected upon that holy table. St. Jerome informs us that more than fourteen centuries ago, they were accustomed as an ancient usage in the east, to have burning torches even under a blazing sun, when the gospel was proclaimed; thus exhibiting not merely their gladness at hearing the enlightening truths, but by the very glare shewing how this emanation from the orient on high shed its cheering and invigorating influence upon those who sat in darkness, and in the shadow of death.

How often has the well informed catholic, whilst his soul was absorbed in these instructive recollections, been drawn aside from his devotional feeling and induced to pity some self sufficient stranger, who, without a single idea of the nature of the objects by which he was surrounded, passed his irreverent and indiscriminate censure upon all that was

venerable for its antiquity, useful for its instruction, and calculated to cherish piety, by arresting the attention and fixing it upon the most important truths of redemption? How often too alas! has the careless catholic been himself an unmoved and an indifferent spectator of a scene, with which he has, perhaps, been too familiar, and which by reason of his negligence, has ceased to produce upon him those effects for which it was originally intended, and to produce which it is so admirably calculated!

The altar is a consecrated stone. This has been the case during upwards of fifteen hundred years, previously to which period, no law prescribed any particular material. The table upon which the Holy Eucharist was first consecrated by the Saviour of the world, and of course upon which the divine oblation was first made, was of wood. And there is every reason to believe, that it is the same which is still preserved and shewn at the church of St. John of Lateran. Those which were used by the apostles were probably also of wood. Two of those used by St. Peter are shewn in Rome, one of which is preserved in the high altar of the same church of St. John, upon which only the Pope celebrates: the other, that is in the church of St. Pudentiana, is believed to be that upon which this apostle offered the holy sacrifice in the house of the senator Pudens. But the mystic reason for the law which requires at present a different material is, that the altar itself should represent Christ, who is the rock of salvation, upon which are raised the members of that spiritual edifice which constitutes his church. It is covered with linen cloths to denote the purity, as various additional ornaments exhibit the richness of the other virtues ex-

pected in all who approach to so holy a place. The church also, by the very color of the front of the altar, and of the vestments, teaches her children the nature of the solemnity which she celebrates. Thus for instance, white is used upon the great festivals of the Trinity, of the Saviour, of his blessed Mother, of Angels, of Saints, who without shedding their blood gave their testimony by the practice of exalted virtues, and on some other occasions. Red is used on the feast of Pentecost, when the Holy Ghost descended in the form of tongues of fire, on the festivals of martyrs and the like. In times of penance violet is used, green on days when there is no special solemnity, and black on Good Friday, and on occasion of offices for the deceased.

The bishop or priest who is to celebrate mass, must be fasting from the previous midnight: for one of the most ancient laws of discipline, testified as existing in every age, and believed to have been first introduced by St. Paul at Corinth, requires that not the smallest particle of food, solid or liquid, shall have been swallowed before the Holy Eucharist. The object of this discipline was, in the first place, to remove altogether the great scandals of which the specie complains: and secondly, to excite the highest veneration for the Sacrament, and to cause the most perfect preparation to be made for receiving, which of course must necessarily be done by the abstinence. Frequently when a bishop celebrates solemnly, he reads several psalms selected for that purpose, together with certain prayers, near the altar, before his attendants bring him the vestments, on other occasions he reads them privately in the presbytery, before coming to the sacred rites.

Whatever may have been the original use of the several vestments, the church has attached to each of them mystical or figurative significations; to some of which allusion is made by the celebrant, in a prayer which he recites when he clothes himself therewith. It has been previously remarked that they consist of the toga and trabea, with some few additions. The first vestment is one of those additions now generally called an amict; this is a large piece of linen, not unlike an open kerchief or shawl. It is first placed on the head, next on the shoulders, and then brought round the throat: and for the more convenient fastening of it, ribbons or strings are attached to the upper corners, by means of which, after having been adjusted, it is kept in its place.

The general remarks explanatory of this portion of the vesture will apply equally to all others. We are led to seek for the period of its introduction, for its natural utility or convenience, for the mystical or instructive meaning as referring to the Saviour, and for the same as regards the person who is clothed therewith.

Previously to the introduction of neckcloths by the Croats, after the ninth or tenth century, the throat was quite uncovered; nor was there any usual head dress, save hoods, or helmets; hence in the earlier ages, the head and neck of the clergyman, without some precaution, would have been exposed to the cold and damp air of the churches, at hours when its effects were exceedingly dangerous, especially to those who after loud reading or chaunting were obliged to remain under its influence. To guard against this inconvenience, therefore, a large linen cloth was thrown over the head and hung down upon the

shoulders; but when the wearer was about to officiate at the altar, he respectfully uncovered his head, and enveloped his throat. It was introduced for this purpose at a very early period, and indeed a similar custom seems to have existed in some places, even before christianity. Without, however, entering into a disquisition respecting the precise date of its adoption, it is sufficient to remark that we find the amict used in the very early ages of the church, and are not able to point out the places or time when it was first made an ecclesiastical vesture. By many it is said, and with great probability, to correspond to the ephod of Judea.

As the sufferings of the Redeemer became the great subject of the christian's meditation, the church availed herself of every object presented to the observation of her children, especially in the temples, to assist their recollection. She therefore gave to every thing used in the sacred edifice a mysterious signification. She told the observers that when they beheld the clergyman, with the amict on his head, it should be to them the occasion of recollecting how, for the salvation of the human race, He, who for us became the outcast of his nation, was blindfolded, and buffeted, and covered with spittle; hence they should learn of Him to be meek and humble of heart. To the clergyman himself in giving this clothing on the day of ordination, she communicated also the admonition in the words of the bishop, that the amict should remind him of the prudence and caution to be observed in his speech by abstaining from idle conversation, and reserving his voice for chaunting the praises, or proclaiming the glories of his God. The prayer used by the clergyman while clothing himself

therewith, reminds him of the necessity of heavenly protection against the enemies of his soul, for he beseeches the Lord to guard him against the assaults of the devil, by the helmet of salvation. Some clergymen still wear the amict on the head during the first part of the Mass.

The alb and cincture, though now separate, were united in the ancient toga. The alb, as its name denotes, is a white garment, and is put on after the amict; it was the state dress of the gentry and of several public officers of Rome. On the occasion of festivals the toga was white: when the wearer was unoccupied it flowed loosely about his person: when he was engaged in business he was *accinctus*, that is, his toga was girt up and fastened about him. The alb was so generally used, that we have scarcely an instance of its omission in any of our descriptions of a christian ceremonial. In subsequent times, indeed, the surplice and rochet which are smaller white dresses, came into use for the clergy who were not attending in the performance of any of the more solemn functions, but the alb and cincture were always retained by those who were occupied in the principal duties. The beholders saw in the alb, the Saviour clothed in the white garb, and sent back by Herod to Pilate, despised as a fool; and hence they learned, not to be ashamed at sometimes finding that the worldly wise, misled by their own self-sufficiency, derided and mocked the sacred institutions of the Saviour, or the solemn observances of the church. The same vesture admonished its wearer of the purity of mind and body, which should in the sight of heaven decorate him who professing to put off the old man with his works of darkness, ap-

peared as a son of light in the splendor of his raiment, near that Lamb upon which he undertook to attend. The cincture reminded the faithful of the cord which bound their Victim, when He was dragged by a tumultuous rabble from tribunal to tribunal; whilst he who girt himself therewith for the duties of the ministry, prayed upon the principle and in the spirit of the Saviour's own monition that he might obtain grace to restrain his unruly desires, and be thus enabled to afford the brightness of holy example.

The priest is also commissioned to aid in announcing the gospel; he is a herald of heavenly tidings; he is an instructor of the people; to preach is a part of his office. Formerly the public orator wore a long roll or piece of folded linen thrown over his shoulders, and depending on either side in front of his person, thus having somewhat the appearance of the border of a Persian stole: it was generally used for the purposes to which public speakers now apply handkerchiefs, hence it was by some called *Sudarium* or towel; by other writers it was called the *orarium*, for which various explanations may be found, but latterly it is known as the stole. In process of time it became decorated: the principal of its ornaments was the cross which generally, in one way or other became the discriminating token of the several pieces of ecclesiastical furniture. The priest retained the stole as emblematic and instructive, though upwards of twelve centuries have elapsed since its primitive use was discontinued. He now crosses it on his breast when he is about to celebrate Mass and binds it in its place with the cincture.

The faithful are told, that it should remind them of the manner in which the Saviour was bound to the

cross when he was slain for our offences ; and as it forms a sort of yoke laid on the shoulders, the wearer, as well in the admonition which he received, when first vested therewith at his ordination, as in the prayer which he recites when he is about to put it on, is referred to that of the blessed Jesus, who can so enable him to bear the burthen of his duties, as to find them a light labor of love, and so to persevere, under the yoke of the divine law, as to find it sweet here and conducive to happiness hereafter.

When the destination of the stole was changed, the maniple supplied its place. This was a handkerchief, thrown over the left arm, and deriving its name from the Latin word *manus*, a hand, either because it was carried on the hand, or as some will have it, because it was a handful. Others say it was so called by change from *mappula*, an handkerchief: it soon became ornamented, and is now retained only for a similar purpose as the stole. It reminds the congregation of the cord by which the lamb of God was bound to the pillar, when he was scourged for our sins ; as it is a sort of oppressive weight upon the arm, it teaches the wearer that if he performs with fidelity his portion of the irksome labor in the christian field, he will be brought with gladness to the recompense. The prayer is, to obtain from heaven the grace necessary for this purpose.

The ancient trabea was a robe of state generally of embroidered silk, or other fine and rich texture. It was very ample ; in the midst of it was an aperture for the head ; when put on, it rested on the shoulders of the wearer, and, except when gathered into folds in any part, hung down on every side flowing even to the ground. Being gathered occasion-

ally at either side to give liberty for using the hands, when the plaits were drawn up to the shoulders and fastened on them by loops or cords, this vesture had to the front and back the appearance of deep and rich festoons, whilst at the sides it was open. Such was the origin of the ordinary chasuble or priest's vestment for the celebration of Mass, and for some other very solemn occasions. In going to the altar his attendants raised it, but gradually the custom was introduced of making incisions at the sides, until several centuries since, it assumed its present appearance of festoons depending from the front and back, the sides remaining perfectly open. The decoration is not in every country the same: in some churches there is a representation on the front, by two strips of lace, of a pillar representing the church, which is the pillar and foundation of truth, upon which the clergyman rests for support: and on the back, is the cross to shew how the Saviour bore that bed of sorrows to Calvary, when he went to the sacrifice. In other churches the cross is not only on the back, but also on the front; whilst in some churches it is only on the front, and in others on neither part. The origin of this decoration is generally supposed to be the *latus clavus* of the Roman Senators, which was a wide purple stripe on the front and back of this vestment; and the representation of its edges being retained even after the distinction of color ceased, it would thus exhibit the appearance of columns on the front and the back. In several places the christian clergy added to these on either or both sides, those transverse pieces or that embroidery which changed the columns into crosses. This vestment represents the seamless garment of Christ, for which

the soldiers cast lots, and it is emblematic of the charity which should not only prevent schisms, but even unkindly feelings in the ministry. Others will have it for the body of the faithful, the emblem of the purple garment flung upon the shoulders of Jesus after his scourging, and when he was exhibited in the mockery of regal dignity: whilst its decorations imply in him who bears it the exhibition of the virtues, with which he should be surrounded.

The deacon is the first minister attending upon the priest who celebrates this holy office. His vesture consists of the amict, alb, cincture, maniple, stole, and dalmatic; but his stole, as a token of the inferiority of his order, is not placed on both shoulders. As one who might be commissioned to preach he is entitled to use this ornament, especially on those occasions when he is to announce the gospel; but its being only on his left shoulder, and gathered so as to meet under his right arm, to prevent its flowing in a loose or uncomely manner, exhibits his ministerial subordination. At the sacred table he is also but an attendant, not a principal. His first predecessors, amongst other objects were ordained to serve not only at the table of the eucharistic banquet, but also to superintend the tables, at which the first christians gave their refecton to those members whose wants required a share of the daily alms. From the earliest period such attendants found it convenient to carry slung over the left shoulder, a large napkin, to serve the various purposes of their ministry: thus both as a public speaker, and an attendant at the altar, the deacon preserves his stole; which however has now like that of his superior, become ornamented, and is useful only for distinc-

tion, for mystic instruction, and evidence of ancient usage.

The people of Dalmatia did not use the trabea; their robe of state did not reach so low, it was opened at the sides which terminated in angles, it had wide sleeves moderately long, and frequently two or three large and rich tassels hung from behind the shoulders of the wearer. This dress, generally known, because of the country in which it was chiefly used, as the dalmatic, was for distinction assigned to the first attendant at the altar. The deacon's outer vestment, was decorated in front with two narrow stripes *angusticlavi*, which were the appropriate ornaments of the robe of state worn by Roman knights, or the equestrian order; these were also continued on the back. Latterly in most instances the difference of color has vanished, and only the embroidery is retained; in many places also the original appearance of the *clavi* even in the embroidery has been lost. The duty of the deacon is to proclaim the gospel, to prepare the offerings, to assist at the sacrifice, and to aid at giving the Communion.

The subdeacon is the next assistant; it is his duty to chaunt the epistle, to aid the deacon in preparing the sacred vessels for the sacrifice, to minister to him the wine and water, and assist in such other way as may be necessary. He is not entitled to wear a stole, and his outer vestment is a tunic; this was generally made of an inferior silk, it was narrower than the Dalmatic, the sleeves were also somewhat shorter and straighter, nor had it any *clavus* or embroidery; but within some centuries the two vestments have gradually become so much assimilated

that very little, if any difference can at present be perceived between the tunic and the dalmatic.

The other attendants are ; a clergyman in a surplice, who is styled, master of ceremonies ; his duty is to see that every thing be performed with decency, to suggest, if necessary to any other officer, what should be done, and to keep generally, in a situation sufficiently convenient to the celebrant, to aid by a suggestion, and to procure what may be wanting.

Two acolyths, or attendants of a lower order, are also in surplices, and carry lights before the celebrant, when he proceeds to the sanctuary, and before the deacon when he goes to announce the gospel. Another acolyth is thurifer or incense bearer ; he has charge of the censer in which is the lighted charcoal, and generally of a box shaped like an ancient boat, in which the incense is kept, together with a spoon to convey it to the censer.

The sacristan who has charge of the vestments, vessels and other appurtenances of the sanctuary, also attends in a surplice : his place is near a small table called the credence, which is not distant from the altar at the right hand side, or that which in ecclesiastical language would be called at present, the epistle side, or south side. Upon this table the chalice stands, upon the mouth of which is a small linen cloth called a purifier, because it is used in cleansing and drying this vessel ; over this is the patten or small plate containing the bread for consecration. This bread is unleavened, because it is believed, that such was that used by the Saviour at the institution, which occurred at the Paschal time when it was unlawful to have leavened bread, or to keep leaven in the dwelling. Yet though the great

majority of the catholic world follow this discipline, which they have preserved from the most ancient times, they do not condemn the few churches in their communion, which also following the very early practice of their ancestors, use leavened bread for the same purpose. A small card covered with cloth, or the cloth itself made very stiff, is placed over the bread, and the whole is covered with a rich silken veil. Upon the same table are the cruets which contain the wine and water, the books of the epistles and gospels, an ewer, basin and water for the washing of the fingers, and frequently a crucifix, with a pair of candles, also a burse or silk case, generally embroidered, which contains the corporal or cloth that is placed over the ordinary coverings of the altar, and upon which the chalice and Host rest. The name of this cloth is derived from the word *corpus* which signifies a body, for upon it reposes the body of the Lord, after the consecration.

When a bishop or other prelate entitled to use the pontifical dress officiates, he wears not only the vestments of a priest, but also the tunic and the dalmatic; to shew that he possesses the orders and powers of the subdeacon and deacon, and that theirs are derived from him as their source. Besides, it was usual for those who wore the trabea in the days of the emperors, to wear on state occasions a tunic, and frequently a dalmatic under it. The bishop does not bring the stole across his breast, because he wears a golden cross depending in front, the hollow of which is filled with relics: for he is one of the Patrician order of the church, and this ornament is substituted by him for the Bulla worn by the nobles of ancient Rome, which was a golden ball in which it

is said by some, they kept family memorials depending from their necks. The Christians, especially the clergy, were from the earliest period, attached to the cross and fond of wearing it. If we adopt the explanation here given, we shall see that the glory of this christian nobility is the perfection of their virtue, the dignity of their divine institution, being placed by the Holy Ghost bishops to govern, according to his sacred ordinance, that church which the Saviour Jesus Christ purchased with his blood, and the lofty nature of their important commission, by which they are ministerially associated to himself by the Son of God in the reconciliation of a fallen world to a merciful Creator. Their family is the household of the faith, and they preserve with pious veneration the relics of the Apostles, the Martyrs, the Confessors, the Virgins, and other sanctified beings whose religious achievements fill the brilliant pages of its history.

Whilst the Bishop reads the preparatory psalms, sandals corresponding with the vesture of the day are put upon his feet by the attendants; after which divesting himself of his usual outer mantle or cappa, he is robed in the vesture for the holy Sacrifice; previously however to which, he washes his fingers. not only that they may be free from any soil, but chiefly to remind him of the purity required for the occasion. He entreats the Lord to bestow upon him the aid necessary for this purpose; he wears gloves; at the putting on of which he prays that his iniquities may be hidden from the face of the Lord by the merits of the Saviour; so that like another Jacob, having his hands covered with the skins of kids, he may, in the person of this first born, receive in the

covenant of grace, by his father's benediction, an everlasting inheritance. His mitre which is clearly from its shape and name, of eastern origin, has depending from its back two fillets by which formerly it was secured on the head, they being for this purpose brought round and tied under the chin. Being open and pointed at the top, it has been usually considered emblematic of the intellectual decoration of the prelate's head, the rich knowledge of the pages of both testaments, in which so many precious examples of varied virtue blend their lustre with the tissue of the sacred history. It is not only a protection to him who is thus decorated, but also renders him a formidable adversary to the enemies of truth. The ring with a precious gem, which he wears on the third finger of his right hand, is the token of the fealty which he owes to the chaste Spouse of Christ, and of the obligation by which he has engaged to protect the purity of her doctrine and the perfection of her morality, with a holy jealousy, and an unceasing vigilance. Should he officiate within his own district, his cross is exposed and he carries his crosier, which is not merely a staff to exhibit the divine aid upon which he relies for support, but it is also a shepherd's crook to testify that he is the pastor to whose care are confided those sheep which he is to feed with the pastures of heavenly doctrine and sacramental institutions on earth; that so prepared they may be brought above into the fold of the Great Shepherd, whose humble representative he is here below.

A priest, wearing a cope over the surplice, assists also when the bishop officiates solemnly. This cope is peculiar to no order; it is a large mantle, gener-

ally of silk, having a deep cape behind; this part is usually trimmed with a heavy fringe; the cope is fastened on the breast with clasps, and is sometimes embroidered on the front of the edges after the manner of the *laticlavus* of the ancient Romans. If the celebration be in a cathedral or in a collegiate church, the canons, or other members of the communities attached thereto, attend in their proper places, and appropriate dresses, which vary in different countries. However they are in most places accustomed to wear furs of some description in winter, which they lay aside in summer.

It will immediately suggest itself to the reader of this brief outline, that nothing can be more unfounded than the strange notions sometimes entertained respecting the vesture of the catholic clergy, by those who knowing absolutely nothing of its origin or object, censure it, as having been irrationally and capriciously introduced by folly or despotism for the purposes of superstition or of fraud. When such writers as Mr. Addison, so egregiously exhibit their total want of information upon topics of which they venture to treat with even magisterial authority, we cannot but regret the absurdities into which they have been led. It has been the misfortune of many such men, that they were too proud to learn, and too poorly informed to understand our ceremonial; they were too self sufficient to suspect their want of knowledge, and too well convinced that the great bulk of their readers had no opportunity of detecting their errors. The spirit of their country, in their age was that of arrogance and contempt in regard to every observance of the ancient church of christendom: no matter what was its origin, what its vene-

rable antiquity, what its classic illustration, what its religious instruction, what the lessons of piety that the practice or the vesture inculcated, or the devotional feeling it was calculated to excite, it was to be decried, and depreciated. Every one knows, that ridicule costs less trouble than does critical or antiquarian research and literary refutation ; besides, it is equally powerful against truth as against error, and produces its effects more generally and more rapidly upon the minds of the thoughtless and the uninformed. Thus it was an easier task for the enemies of our church to cast obloquy upon our ceremonial, than to disprove its claim to veneration. And to day we can, by simply observing the conduct of those who may touch upon the subject, easily distinguish the instructed and the religious, from the untaught, the rude and the profane.

It will also be perceived, that however wide the distinction that at present exists between the sacred vesture and the ordinary popular dress, the difference was not originally worth observing. That used in the churches, by the ministers of religion was indeed of a finer texture, of a more splendid tissue, and decorated with becoming ornament. The incursions of barbarian hordes, the varying fashions of capricious taste, together with a variety of other circumstances, wrought hundreds of changes, through hundreds of years, in the garments of worldly guise ; whilst amidst this fluctuation of modes, the church desirous, as far as may be, in all things to assimilate the sameness of her customs to the unchangeableness of her doctrine, retained around her altars, her clergy in their scarcely changed costume. Thus in her ancient temples which have existed for a thou-

sand years, the eye of the observer will detect the most striking resemblance between the representations of her ancient hierarchy, in the mosaics and frescoes which decorate their domes and walls, and the garb of their successors who occupy those seats once filled by them. In those choirs which resounded to their voices so many centuries ago, the same praises are now heard, in the same language to the eternal God, consonant to the unaltered faith which has been thus transmitted changeless itself through so many changing generations. At this intermediate point our great forefathers in religion might have stood, viewing the companions of the Apostles as we regard themselves; and contemplating the liturgies received from them, be consoled as we are, by the evidence with which they are replete. With them and with the great Apostle of nations, we could indulge ourselves in the rich consolations afforded by the reflection, that Jesus Christ, is yesterday, to-day, and always the same. The doctrines of God are not like the opinions of man that they should change; his institutions are not like the devices of men that they should need amendment; the preservation of the ancient ways is the avoiding of those novelties, against which the great teacher gave such emphatic caution. The founders of our church raised its superstructure upon the basis of the Gospel, and though an angel from Heaven were to offer us any other, we should reject the proposal.

Previously to entering upon a view of the ceremonial of the Mass, a few remarks on the structure of the church will be useful, as without an exact idea of its several parts, it would be somewhat diffi-

cult to understand the terms occasionally used in the explanation.

The present structure differs from the ancient.—The church of St. Clement will give, perhaps, the best notion that can be obtained from any edifice now existing, of the figure of the ancient basilics or cathedrals.

The church was formerly, (and is now, where it can be done without great inconvenience) constructed so as to have its grand sanctuary at the eastern extremity: thus the worshippers prayed with their faces to that quarter where after the darkness of night the sun arose in splendor; by which they exhibited the belief and hope which they cherished of a glorious resurrection from the shades of death; thus too, the Christians of the West turned towards the land of Judea, marked by the footsteps and miracles of the Saviour; towards Bethlehem, where angels chaunted the praises of the new born Emanuel, to shepherds rapt in adoration; towards that Jordan on whose banks the last and the greatest of the prophetic train, pointed out to astonished multitudes, that Lamb who came to take away the sins of the world, whilst the Almighty Father proclaimed his eternal generation, as the mystic dove overshadowed that head yet reeking from the consecrated stream; towards Thabor, where the Son of man beaming forth those rays which he emitted before the day-star was created, shed upon the meek son of Aram and the hoary Thesbite, angelic effulgence, whilst the favored apostles entreated permission to remain upon the sacred spot; towards Jerusalem itself, that city of so many affecting recollections, that scene of Nature's convulsion at the Saviour's death, that place of

His triumphant resurrection, where the veil of the temple was rent, and where the vast foundations of the mighty edifice of our institutions were laid; towards Olivet whose clouds seem to the lingering pilgrim transparent veils before the gates of Heaven; towards that region where tongues of celestial fire gave to the Apostolic band that glowing eloquence which enlightened a world and enkindled in so many hearts the flame of ardent charity. Thus in what would seem to the thoughtless a trifle; in that which the philosopher would affect to despise; or which might be even the subject of his jest for a buffoon; the wise fathers of the church equally intimate with the great truths of religion, as with the avenues to the human heart, sought to establish lasting means for deeply imprinting upon the mind the knowledge of important facts, and of exciting the affections to a correct and enlightened, a warm and a pure devotion.

The eastern end of the middle aisle was semi-circular, and the floor of its sanctuary was considerably elevated. In the centre, at the extremity, was the bishop's chair somewhat raised above the benches, which on either side continued around the curve; upon these at his right and left sat the priests. Immediately before him, but at some distance from the prelate, upon a platform raised two or three steps over the level of the sanctuary, and under a canopy supported by four pillars, was the altar; its front was towards the episcopal and presbyterial seats, its back towards the nave of the church. At the side of this altar, within the sanctuary, stood the deacons. The elevated platform, which extended from the eastern extremity to the range of the altar's back was sepa-

rated from the other part of the church by *cancellae* or rails, and was hence called the chancel, but more usually the sanctuary. From this on either side of the altar was a descent by three or four steps to the passage which intervened between it and the choir. This latter was an oblong parallelogram behind the altar, extending to a considerable distance into the nave, and elevated two or three steps above its level; it was by some called the ambo, though more correctly this was the name of its pulpit; it was enclosed by a low division, around which on the inside were benches for the sub-deacons and minor clergy; within it, generally at the side, were two or more pulpits, from which the epistles and gospels were chaunted, the lessons were read, and instructions were given. The entrance from the church to this choir was in the centre, at its western extremity; it was kept by a sub-deacon who admitted none but clergymen: at its eastern extremity was a corresponding door which opened on the passage to the sanctuary. On the south or right hand side, the men who were admitted to communion occupied the space between the choir and the wall, those most venerable for age or station being in front; the females were on the northern side similarly arranged. The sacristy was on the side occupied by the men. The porters, who are the lowest order amongst the clergy, preserved regularity on this side; whilst the deaconesses performed the same duty amongst the women. This separation of the sexes continued throughout the entire church. The faithful who were not admitted to communion, the more advanced catechumens, and strangers occupied the western extremity of the building, and the two latter were always required to withdraw at

the end of the sermon, before the mass of the faithful commenced. In the porch outside the church, the penitents who were excluded for their misconduct, begged the prayers of those who were permitted to attend at the celebration of the mysteries.

During several centuries, the churches have in general gradually assumed a different aspect, and the strictness of their internal discipline has been considerably relaxed. The principal altar has been removed in most instances to where the prelate's chair was anciently placed; and this seat is on the northern side of the sanctuary; the vestry room or sacristy communicates immediately with the sanctuary on its southern side; the sanctuary itself has been enlarged, and the outer choir has disappeared; the front of the altar faces the congregation; of course the celebrant stands with his back towards the people; and not only is the separation between the faithful and strangers discontinued, but also that between the sexes. Yet, however, in many churches some vestiges of the ancient customs are found; a few of the high altars are built upon the old plan; the choir is in some places retained; and in others a different side of the church is occupied by men from that in which the women assemble.

In treating of the Mass we shall suppose ourselves in a church arranged according to the modern discipline; and the celebrant to be a priest attended by a deacon, a subdeacon, 2 acolyths carrying large candle-stands, an incense bearer, a clergyman who is master of ceremonies, and another a sacristan: we shall also suppose the Mass to be solemnly celebrated, or what is usual called a High Mass; to distinguish it from the same office, celebrated by a priest, attended mere-

ly by a clerk, and with less solemnity; generally without any music either vocal or instrumental.

Previously to the Mass, it is usual in many places to bless water and to sprinkle it round the altar and upon the congregation; in other places it is blessed in the sacristy or vestry room, and placed near the entrance of the churches for the faithful to sprinkle upon themselves. The object of this ceremony is two-fold; first to obtain through the merits of Christ and the public ministry of the church, the protection of God upon the place and the people; next, to excite in the faithful becoming dispositions by emblematic instruction; that they may be rendered thereby more acceptable through the merits of their devoted and merciful Victim.

Some authors inform us that it was a custom in the east, previously to entering into the churches, to purify the hands and feet, and frequently the head, at large fountains which were constructed for this purpose in the front of the buildings; and that as the body was thus freed from its impurities, they were admonished to reflect upon the necessity of having the soul also cleansed by the grace of God from all that could defile it, if they would enter in a becoming manner into his holy temple. In the whole of its extent, this statement is probably quite correct; it is not however a sufficient explanation. The prayers and the ancient testimonies lead us much further, and the custom of using holy water is found in the earliest days of christianity, not only in the east but also in the west, where they made no such ablutions. St. Paul teaches us in chapter viii. of his Epistle to the Romans, that not only the children of Adam fell, but every creature doomed for their service was made

subject, against its will, to vanity; because that devil whom St. Peter describes (I. v.) as a roaring lion seeking for our destruction, as also his associates, strives to pervert all created things and make them for us occasions of sin, or of injury. We also learn from the doctor of the Gentiles (Ephes. i.) that not only has the Saviour procured for us by his blood the remission of our sins, but that he has moreover willed, through his merits, to renew in himself and to rescue and restore what had thus been, in the lower heavens and on earth, subjected to those wicked spirits; and further, he shews us (I. Tim. iv.) that those creatures over which they had obtained dominion are sanctified by the word of God and by prayer. Hence, in order to exhibit the source of this renovation and sanctification to be the blessing of God through the merits of our blessed Redeemer, nothing was more common amongst the first Christians, as our earliest writers inform us, than when using any thing, to pray for its sanctification through Christ, making at the same time for this purpose the sign of the cross.

The Church, desirous of turning to spiritual account some of these same creatures, has from the very time of the Apostles, directed her public ministers to pray for their special sanctification, and to use them when thus blessed, as occasions to excite devotion and to procure the divine aid. Amongst these one of the principal was water. Tertullian, St. Cyprian, St. Ambrose, St. Basil, St. Cyril of Jerusalem, and many other eminent authors of the best and purest ages of the church give us abundant evidence on these points. Nor was this a novelty introduced under the Christian dispensation; God himself had

in former times established the principle. (Num. xix. and Lev. xiv.) etc.

Water cleanses from filth, and salt preserves from corruption: desirous of using those creatures for the sanctification of her people, of their temples, and of their dwellings, the church first sanctified the objects themselves by prayer and the word of God. Exorcism is an authoritative adjuration. Having placed the water and salt before the ordained minister of the sanctuary, she prescribed to him the form of exorcism by which in the name of Christ, and by the power of God, he was with authority to command the wicked spirits no more to have influence or power over those creatures; nor when we read the nineteenth chapter of the acts of the Apostles and many other passages of the New Testament, can we doubt the efficacy of this exorcism. A prayer was added beseeching the special influence of God for the sanctification of what had thus been exorcised. The salt was then thrice mingled with the water, each time in the form of a cross, under the invocation successively of the Persons of the Holy Trinity; to raise the mind to confidence that all which was sought for would be obtained from this Triune God through the merits of the Victim of Calvary. As Eliseus healed the waters of Jericho by casting salt into them, so that he was able to promise in the name of the Lord that they should no more cause sterility or death, but would bring life and fruit; the clergyman prays, that released from the influence of every evil spirit, and blessed by the powerful hand of God, this water may now sanctify the persons and places to which it shall be applied, bestowing upon them the life of grace, and causing them to bring forth the fruits of

virtue, so that being cleansed from iniquity, and preserved from all corruption of sin, they may be saved through Christ.

He then sprinkles the holy water round the altar and upon the people, using the antiphon. "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow." The first verse of the fiftieth Psalm, "Have mercy on me, O Lord," &c. is then sung: the entire psalm is repeated by those present in a low voice, or its sentiments of true repentance, without which no sin can be remitted, are mentally dwelt upon: after which the antiphon is repeated. Reasonable confidence is entertained that persons attending with such dispositions, profit greatly by using this holy water, because they are in a state which fits them to partake of the blessings to obtain which the prayers have been offered.

During the Easter time, the antiphon refers to the effects of baptismal water which had been blessed on the Saturday before Easter day, and the congregation is excited to recollect the blessing conferred in the sacrament of baptism, to rejoice at having been made partakers thereof, and to be careful to preserve its fruits.

Under the old law the blood of the victim was, by the direction of the Almighty, sometimes sprinkled upon the altar and the people, as it was at the making of the covenant, upon the book of the law and upon the congregation of Israel, to signify their union and holy alliance; so now in the Christian church does the sprinkling of the altar and of the flock exhibit the new alliance between the Saviour and those who look for redemption by his blood.

When persons sprinkle themselves at going into the church, they should entertain the sentiments which befit this ceremony, and recollect that they ought to be cleansed from iniquity and freed from the distractions of the world. It is one of the greatest misfortunes, when the faithful are found in the temple of the living God, at the solemn ordinances of religion, without a due conviction that where they stand is holy ground, that it is the palace of the king, that it is a terrible place, the gate of Heaven, made awful and sacred by the special presence of the Lord of hosts. Alas! They know it not. They thoughtlessly run through the ceremonial without cherishing the spirit of the Church of Jesus Christ. They yield a full assent, it is true, to the lessons which are taught; but they are unmoved amidst so many occasions of solemn admonition by which they are surrounded. Not only are they devoid of all fruit, but they are frequently rocks of scandal equally destructive to others, as they are barren in themselves.

Incense is used, not as a sacrifice, nor generally by way of adoration of God, in the ceremonies of the new law. It is offered as a token of respect, and is emblematically instructive and calculated to excite devotion. Our writers are not agreed as to the time of its introduction for those purposes: some contend that it was not brought into our assemblies during the first three centuries; whilst others, and with perhaps, better reasons, assure us that it was always more or less generally used in the Christian church. In the old law it was prescribed by God himself and for the purpose of his worship; so it was amongst the gifts offered by the wise men to the Saviour at Bethlehem;

and we have exceedingly respectable testimony of its having been burned in the churches and at the altars of the Christians at a very early period. The ancient writers mention this practice not as one of recent institution, or unusual ; but seem to treat of it as a custom well known and long established. Nor is there the least semblance of evidence for the assertion that its introduction was rendered necessary by the damp and unwholesome vapours of the close or subterraneous places where the Christians offered their sacrifice during the prevalence of persecution. The facts of which we have evidence are altogether at variance with this notion.

The offerings, the altar, the relics, the prelates, the priests, the other clergy, and the faithful, are objects of veneration and respect, and these feelings are expressed by the use of incense. It is also emblematically instructive ; for it teaches us how our prayers should ascend before the throne of grace with acceptable fragrance to the Most High and Most Merciful Lord ; but for this purpose they must proceed from hearts rich and pure in which the fire of divine love is enkindled, a fire which wholly consumes every earthly attachment that could separate us from the God of our affections. It teaches us also how we should unite our aspirations with those of the saints mentioned by St. John in the Apocalypse, (viii.) prayers which an angel offered as a rich odour from his censer before the throne of The Eternal.

We now come to the Mass itself, which is composed of two distinct parts, viz. That of the Catechumens and that of the faithful. In order to have an accurate idea of this distinction, it is fit to know exactly who were catechumens. In the first ages of

the church those who desirous of knowing the Christian doctrine, or of being admitted into the Christian society, attended to hear instruction, were called Catechumens or hearers; they had to undergo a long and not unfrequently a severe trial previous to being entrusted with the secrets, or having the confidence of the faithful. They had to rise from class to class through four stations, in each of which they must have been approved, before they were admitted to baptism. When they received this sacrament, they for the first time were instructed in the nature of the Eucharist and the meaning and efficacy of the Mass. Up to this period it was unlawful for them to be present at the Holy Sacrifice; nor was any one of the faithful permitted to converse with them upon the subject. They were not even taught the creed nor the Lord's prayer until the very eve of their baptism. In the first and a part of the second century there were very few churches in which they were permitted to be present at any portion of the liturgy; but gradually they were allowed to assist at the first prayers, and at the instruction: but as soon as preparation was made for the offering, they were obliged to retire; then the deacons were placed in charge of the doors; the faithful were warned to recognize each other and to be careful that no stranger attended. Sub-deacons soon became the sentinels at one of the doors, and gradually the persons entrusted with this post, were of lower orders till the porter had the office; and when, about the beginning of the eighth century, there were few if any unbaptised adults on that part of the continent of Europe where churches were built, this discipline fell into disuse, and there was no longer a distinct place for those who were

merely hearers, because there were no Catechumens; all had been baptized, and were therefore entitled to enter, and to remain for the Sacrifice unless they were excommunicated.

The mass of the Catechumens then comprises, the preparation at the foot of the altar, the introit and the succeeding parts, as far as the offertory. The Mass of the faithful commences by the offertory and continues to the end.

As the present explanation is not a critical disquisition, but a mere exposition to render our ceremonial intelligible to strangers; it is thought proper to omit the precise historical account of the introduction of the several portions of the Mass, the names of the pontiffs who regulated them, and the peculiar process by which they have acquired their present form. Yet a few general notions must be given upon some of these and similar points.

The Mass of the Catechumens, properly speaking, is only a preparation for the sacrifice. Formerly that portion of it which was said at the foot of the platform, before ascending to the altar, was left in a great measure to the discretion of the celebrant; for after having vested himself in the sacristy, upon a signal given to the choir that he was ready, they commenced singing the introit or psalm at his entrance. During the chaunting of this, he came into the church, and there prayed, together with his attendants, at first in whatsoever manner his devotion suggested, but subsequently the several churches adopted such forms as to each seemed best; some using one psalm and some another; but all having a like object, and each adopting also some form of confession. In these several forms there is found a very striking similarity,

but the greater number of the western churches have long since conformed in this respect to the usage of Rome; yet some of very ancient standing have with due permission, retained their old forms, and some of the religious orders, that were founded in those churches, have also preserved their peculiar customs.

Bowing down at the foot of the platform, with his attendants ranged on either side, the priest is filled with an ardent desire of ascending to the altar of his God, there to perform his solemn duty, but deterred by a sense of his own unworthiness, by reason of his manifold offences, he dreads to approach; he confesses his criminality to God, to the heavenly host, and to his surrounding brethren, and beseeches that the angels, the saints and his brethren would intercede for him with their merciful Creator, relying upon whose grace he will venture to perform the work of the ministry.

He therefore commences in the name of the Holy and Undivided Trinity, making the sign of the Cross by putting his right hand to his forehead, then to his breast, then to his left and right shoulders, to show according to ancient usage that all his expectations are founded upon the merits of Him who died for us upon the cross. He then with his attendants recites an antiphon taken from the Psalm (xiii.) *Judica me Deus*, together with a portion of the psalm itself. Antiphon means opposed voices. At a very early period the custom was introduced into the assemblies of the faithful of dividing the attendants into two parts, and by alternate or opposed voices, chaunting or reciting psalms and hymns; a particular verse or passage which had special reference to the solemnity of the day was selected to be sung before

and after the psalm, so as to keep the mind more fully occupied therewith; and by degrees this selection obtained, by way of pre-eminence the name of antiphon. This psalm now used at the foot of the platform, was written by David when he was absent from his country to avoid the wrath of Saul; it breathes the fervent longings of the exile for an opportunity of worshipping at the altar of his God, in the midst of the solemnities of his people. It is therefore peculiarly appropriate for expressing the sentiments of the priest who goes to offer the eucharistic sacrifice. The Antiphon is: "I will go up to the altar of God; to God who bestows joy upon my youth." This only is now recited, though formerly several were sometimes read by the celebrant; like all others, it is concluded with the doxology of "Glory be to the Father," &c. which there is reason to believe was received from the Apostles. After the doxology, the Antiphon is repeated, and the priest bowing down still lower confesses himself to be a sinner, striking his breast as did so many of the penitents mentioned in the scriptures; he then intreats the intercession of the Church triumphant and militant in his behalf; his attendants beseech God to have mercy upon him; he then stands erect whilst they bowing down in the attitude of humility and supplication, confess in turn their criminality, and request the like intercession, as also his prayers on their behalf. He having besought in like manner for them, as they did for him, the mercy of God, they now stand erect and sign themselves again with the cross, to show the source of their hope of mercy, whilst he prays for perfect pardon and remission of their sins. He next expresses in scriptural extracts, the joy

and consolation which is expected from that mercy which the Lord has promised; and now ascends to the altar praying that God would take away their iniquities so that they may go up with pure minds to the holy place. When he has concluded the confession, if he be a bishop, the manipule is put upon his left hand. The custom is preserved as a testimony of ancient usage; for until he was to ascend to the altar, the trabea or chasuble previously to its assuming the present form, covered him on every side, coming over his arms and hands: but after the confession, it was raised at the sides, to afford him greater liberty, and then the mappula or manipule was attached to his left arm. When he is going up, the deacon and sub-deacon also hold the edges of his vestment at the sides, this being the relic of the ancient custom of keeping it raised previously to its being cut into the shape it now bears.

The psalm *Judica* is one calculated to banish sorrow and grief, and to excite joy; it is therefore omitted in Masses for the dead, when mourning is united to supplication, and in the Masses of the time which intervenes between the eve of Passion Sunday, a fortnight before Easter, and the Saturday before Easter day, because of the affliction which should overwhelm the faithful children of the Church at this period, when she leads them to contemplate the sufferings of her beloved Spouse. But it is recited in the Masses of any festivals that might be celebrated even within that time. Having arrived at the altar the celebrant kisses it through respect; if he be a bishop, he kisses the book of gospels: on other occasions throughout the Mass, he kisses the altar in the same manner as is customary for a priest

The prayer for either is the same; the deacon and sub-deacon bend their knees as they attend him on either side during this salutation.

His prayer is to intreat God that in regard to the merits of those saints whose relics are there contained, as also of his other saints, he would vouchsafe to extend his mercy to lessen the temporal punishment that might yet remain due to the sins of him who ventures to approach. These prayers are said in an under tone of voice; because, in the first place, they regard principally the individual himself, and also because they are repeated whilst the choir sings the introit, and of course it would be useless for him to raise his voice. Previously to his ascent he had also, as it were, taken leave of the people by the salutation from the sacred scriptures of *Dominus vobiscum*, or "The Lord be with you," to which the answer was given, upon the principle of St. Paul (II. Tim. vi. 22,) and as received from the days of the Apostles. *Et cum spiritu tuo*. "And with thy spirit."

Perhaps it will not be considered here amiss, to explain very briefly the doctrine of the church respecting the extensive knowledge, the intercession and the merits of the saints; as it is more than probable that several who may read this little compilation have exceedingly inaccurate notions upon the subject; and although they may not be induced to change their opinions respecting the correctness of our belief and practice, still it is desirable that they should distinctly know what they too often censure without examination.

The doctrine is expressed in this simple phraseology, "I believe that the saints, reigning together with

Christ, may be honored and invoked, and that they offer prayers to God for us; and that their relics are to be respected."

As the Church does not announce to us any distinct proposition expressing the manner in which these disembodied spirits become acquainted with the wants or wishes of their fellow worshippers on earth, we may form our own conjectures as we please upon that subject; she only testifies, at the very utmost, first, that they may be invoked; and secondly, that they offer prayers to God for us; from which premises it is reasonable to conclude that they become acquainted with our invocation. It is objected that for this purpose they should possess the attribute of ubiquity, or that of omniscience, or both; and that this would at once make them equal to God. The answer is exceedingly simple. First: that to be present upon this earth and in heaven is not to be *every where* present; supposing therefore this former restricted presence required, however absolutely extensive it might be, it would be an extravagant enlargement of phraseology to style it *ubiquity*. Again, it would be equally ridiculous, to call a knowledge of what is sought for by a limited number of those who dwell upon this circumscribed spot in the midst of the vast universe, *omniscience*. Hence, upon the supposition that the saints have a natural power of knowing who invoke them, and also what is sought for by each, it would be grossly absurd to assert that they are therefore gifted with ubiquity or with omniscience. But if we believe that it is in the power of God to make known to them, who are their suppliants, and also the nature of the requests made; we surely do not by that belief of this divine mani-

festation derogate from the Almighty, nor too greatly raise the prerogatives of a creature, whom he has bountifully saved, through the merits of Christ, and whom he has mercifully admitted to enjoy that beatific vision which St. Paul describes : (I. Cor. xiii. 12.) "But then I shall know even as I am known." Another objection is indeed a wretched semblance of natural philosophy : by which it is asserted that the saints are too far removed to hear us. The principle which is here assumed is a palpable mistake, viz. that the laws by which disembodied spirits become acquainted with the wishes of others, are the same as those to which they were subject while they were united to their bodies ; whereas, having left those bodies in the grave, they no longer see through the eye, nor hear through the ear : but are equal to the angels. (Luke xx. 26.) To argue therefore an impossibility of hearing by reason of distance is indeed a despicable sophism. A great many passages of the sacred volume exhibit to us the knowledge which angels have of the children of Adam, and shew how it reaches even to the heart itself ; the Saviour informs us (Luke xv. 7, 10.) of the joy that is in heaven and before the angels, upon a sinner's conversion. If the saints be equal to the angels, they have of course, this knowledge.

The doctrine, as has been remarked, does not require for its support that we should be able to explain the mode by which our supplications become known, nor even to prove in fact that they do become known to the saint. It would be sufficient that this, our fellow servant, now secured in glory through the redemption of Christ our only Saviour, should offer prayers to God, generally, on behalf of all those who

implored his intercession. The questions of a proper and becoming honor to this friend of God, and to his relics, being left out of view, our doctrine is then, reduced to two propositions. First, that we may lawfully call upon the saints reigning together with Christ to pray to God on our behalf; that is, to intercede for us. Secondly; that they do offer prayers to God for us. Respecting the first; it is often thoughtlessly asserted that by invoking them we place them upon a level with God, and are therefore guilty of idolatry. Catholics will indeed, be justly liable to that charge when they shall have placed the saints upon a level with God; but, in order to do so, they must address both in the same language, having the same meaning. They ask the saints to pray for them to God; but they have never, even by their most dishonest opponent, been charged with asking God to pray for them to a saint. They ask of God as the giver of every good gift, for mercy, because it is His prerogative to condemn or to acquit by His own right, without deriving His commission from another; and to grant mercy or to withhold it, because not only there is no one more high, but it would be blasphemy to assert that He had an equal. They call upon the saints, as creatures far, immeasurably far, below Him who created, who redeemed, and who made them holy, to pay to Him the homage of their prayer, by uniting their petitions to ours whilst they intercede on our behalf.

It is said that by making the saints mediators between God and us, we destroy the distinction between Jesus Christ and those creatures; that we make them equal to Him whom the sacred scriptures exhibit clearly to be our only mediator, our only intercessor.

Upon so serious and important a subject, a mere play upon words would be unpardonable sophistry; we avow the full force of the scriptural expressions, when we profess that Jesus Christ the only Son of God is our only Saviour, our only Redeemer, the only Mediator who, by His death, paid the ransom for our offences, the only Intercessor who pleads for us by claiming, as His own right, that mercy which He purchased by His bloody sacrifice, and promised to extend to the true penitent. If then we mention other intercessors, we do not intend the word to have the same meaning when used in their regard, as it has when applied to Him; in like manner as when we speak of God our benefactor, we clearly do not intend to bring Him down to a level with our earthly benefactors, or to raise them to an equality with Him. St. Paul besought the prayers and intercession of those servants of God with whom he conversed, as also those to whom he wrote; nor did he thereby undervalue the efficacy of the Saviour's intercession, but he felt the truth which St. James recorded (v. 16, &c.) "that the continual prayer of a just man availeth much." This intercession of the just by prayer through the merits of the Redeemer is one of the effects of their charity, for even when faith and hope are lost, after death, in the fruition of happiness, charity not only remains, but is made perfect, so that the prayers of those saints who are decorated therewith, are indeed sweet odours and incense acceptable in heaven. (Apoc. v. 8. viii. 3, 4.) &c. &c. Jesus Christ is the only mediator who reconciled His Father to the guilty world; He is the only intercessor who in His own name pleads on our behalf. Others ask in

His name, and only through the efficacy of His atonement.

Still a greater apparent difficulty is to be encountered in some other expressions; such as making the request through the merits of the saints. Had words but one precise meaning without any latitude, this would, indeed, be an expression highly censurable and grossly offensive to pure religion. The fact is, however, quite otherwise; the poverty of language is such, that most words have great extension, and the above phrase has quite a different meaning when used respecting Jesus Christ, from what it has when used in regard to any saint, even His blessed Virgin Mother. Merit signifies desert, or claim to recompense. Probably the doctrine of the Church will be more easily explained by similitude. We shall suppose some mighty work to be performed, and that only one individual exists who has the means and the power necessary for its execution. As its achievement would be exceedingly beneficial, a great recompense is offered by a benevolent being in return for the performance. He who alone is capable effects it, and he alone can therefore claim the recompense; yet though the merit is solely and exclusively his, he can if he thinks proper, admit others to its participation, either gratuitously or by assigning them certain tasks, for the performance of which he conveys to them a right to claim and to receive in his name and on his account, a portion of the great reward to which he alone is entitled. They have thus a claim derived from him; they have no proper original independent merit of their own, but they clearly have a dependent, or derivative merit, and through his kindness their claim has become indefeasible. Thus

the Saviour, having by His great atonement taken away the handwriting of sin and death that stood against us, and established claims for our eternal salvation, made us partakers of His merits by His own benevolence and mercy, and places in our power greater benefits, upon the condition of our doing what He requires. Were all to be merely saved from hell and placed upon an equality of glory and happiness, there would be no ground for our doctrine of derived merit beyond that of being saved; but the Saviour Himself informs us that in His father's house there are many mansions; (John xiv. 2.) and St. Paul tells us that in the resurrection there will be a variety of degrees of glory. (I. Cor. xv. 41) &c. Not only is this founded upon the common principle of distributive justice, but the Saviour Himself exhibits to us the basis upon which it rests, (Matt. x. 41, 42.) where He describes a diversity of rewards of works, and shows that not even the least merit will be overlooked, not even that of giving a cup of cold water to a little one in the name of a disciple; and therefore He declares (Matt. xvi. 27.) that at the day of judgment He will render to every man according to his works.

The church then does not teach that any saint has original underived merit. This is to be found only in the Saviour who justified them; calling them by His grace to faith and to repentance, aiding them, when they answered this invitation, to bring forth worthy fruits of penance, applying to them the merits of His atonement by means of His sacramental and other institutions, and then when through his grace they were justified, He enabled them to do works pleasing to His Father, and deserving a recom-

pense through the claims of their Redeemer, and by the merciful regulation of their bountiful God, who crowns in His saints, those works which He gave them power to perform, and to the performance of which He was pleased to attach a recompense. These are then, in our view, the merits of the saints: far different indeed from those of Jesus Christ not only in their origin, but in their mode of performance and in their value. Yet however poor they may be in comparison with those of the Son of God: in our regard they are great and valuable. These servants of God are now his favorite children, he regards them with complacency, he willingly hears them and has respect to the virtues which through Jesus Christ they practised, as he had respect formerly to the entreaties of Moses, (Exod. xxxii. 10, 13, 14,) where the intercessor for Israel himself referred to the merits of the deceased Patriarchs. When therefore the prayer of our liturgy mentions the merits of the saints, the phrase is to be understood in the sense here explained as distinguishing them from the merits of Christ.

Another doctrine has also been alluded to in the foregoing exposition upon which it may be well to make an observation. The expression was "to lessen the temporal punishment that might remain due to the sins, &c." The doctrine of the Catholic Church is, that no sin ever was or can be forgiven, except by the power of God, through the merits of Christ, and upon the condition of repentance in a person having the use of reason. Besides this, she teaches that the Almighty might require any conditions he thought proper, to be fulfilled on the part of the penitent, for repentance creates no claim of strict justice upon the benevolence of the Creator. We must therefore

seek in the positive institutions of the Saviour, and not in our own speculative conjectures for the conditions which have been established. The Saviour did not change the great principle of God's providence which existed from the beginning, when in regard to the penitent he abrogated the sacrifices for sin that were required under the Mosaic dispensation, and instituted the sacramental observances of the new law in their stead.

At all times the Lord reserved to himself the right of either bestowing a full remission of the punishment due to the delinquent when he blotted out his guilt upon his doing penance; or of substituting a temporal affliction for that which was in its nature eternal, and which St. Paul declares to be the wages of sin; (Rom. v.) and we find a vast number of instances in the sacred volume which exhibit him actually remitting the eternal punishment, whilst through the merits of the Saviour he removed the guilt, yet inflicting at the same time a temporal penalty. One explanatory instance will suffice, though very many might be adduced. In the second book of Kings, or as it is sometimes called of Samuel, we have an affecting example in the twelfth chapter. David had for some time remained negligent in his criminality; had he died in this state he must necessarily have been condemned forever: but the Lord who regarded him in mercy, sent Nathan to address him in that beautiful parable which so roused the indignation of the monarch against that man whose cruelty and injustice were described, that he declared "As the Lord liveth, the man that hath done this is a child of death." The prophet then announced to him "Thou art the man." "Thou hast killed Urias the Hittite with the

sword of the children of Ammon," and "thou hast taken his wife to be thy wife!" Struck with remorse, and aided by divine grace, the king of Israel repented; and confessing he said to Nathan, "I have sinned." The remission of his guilt followed, for the messenger of heaven announced to him, "the Lord also hath taken away thy sin," and of course, with the removal of the stain of guilt, the eternal punishment was remitted, "Thou shalt not die." But a temporal affliction was substituted. "Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die." This is by no means a singular instance; the sacred volume, both in the old and new Testament exhibits it to us as the ordinary proceeding of the Lord. Yet, from the same source, we also learn that he is exceedingly merciful, and that, upon entreaty and supplication, upon the performance of works of voluntary mortification in a penitent spirit, he will often, having regard to the superabundant merits of the Redeemer, greatly diminish or altogether remit this temporal penalty. Thus David who knew his providential course "besought the Lord for the child," he kept a fast, and going in by himself lay upon the ground. In strains of sorrow he bewailed his crime. "O Lord rebuke me not in thine indignation, by casting me off for ever from thy mercy, nor chastise me in thy wrath, by the severe though transient punishment which thou dost impose, even when thou hast admitted the sinner to pardon. Have mercy on me, O Lord, for I am weak, heal me, for my bones are troubled, I have labored in my groanings, every night I will wash my bed, I will water my couch

with tears." (Ps. vi.) "For day and night thy hand was heavy upon me, I am turned in my anguish whilst the thorn is fastened in me. I have acknowledged my sin to thee, and my injustice I have not concealed. I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin." (Ps. xxxi.) "Wash me yet more from my iniquity, and cleanse me from my sin, for I know my iniquity and my sin is always before me." (Ps. vi.) Yet on this occasion, the Lord did not relax the penalty; and the resigned penitent when he learned the death of the child, bowed in submission to his will; he had also to endure much more as a penance for the same crime, though its guilt and the eternal punishment had been taken away. Several instances might be pointed out in which the Lord, besought by prayer, remitted the entire or a part of this penalty, thus in Exod. xxxii. 14. after Moses had intreated him and also brought to his view the merits of Abraham, of Isaac, and of Israel. "The Lord was appeased from doing the evil which he had spoken against his people." In Numbers xii. 13, 14. Upon the prayer of Moses, Mary had the suffering to which she was subjected, reduced to the duration of only seven days. In the same book (ch. xiv.), when the Lord had sentenced the people to be consumed by a pestilence, (12) Moses besought him and (20) the Lord forgave, but yet (23) upon condition that they should never enter the land of promise. And in chap. xv. of Jeremias, to shew the hopelessness of the people's doom, the prophet records, "and the Lord said to me: if Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let

them go forth." From the examples here referred to, the doctrine of the church respecting the merits of the saints, their intercession and its efficacy may be easily understood; as also her doctrine respecting the remission of the temporal penalty which sometimes remains due to sin after the removal of the guilt and the remission of eternal punishment. The diminution, or total remission of this temporal penalty, through the authoritative application of the superabundant merits of the Saviour and that of the saints in the manner above exhibited, is called an indulgence, either partial or plenary. The reader may thus at once perceive the gross injustice of the charge so often made against the church, that by granting indulgences, she gives a license to commit sin.

Let us return to the Mass. After the salutation of the altar, the deacon gives incense to the celebrant, kissing, through respect, the spoon and the hand which receives it: after casting the incense upon the fire in the censer and returning the spoon, the celebrant makes the sign of the cross over the smoking perfume, praying thus, "mayest thou be blest by him in whose honor thou art burned;" then taking the censer from the deacon, he perfumes the cross and the altar; at the conclusion of which ceremony the deacon receiving back the thurible exhibits his respect for the celebrant by incensing him. Having returned the censer to the Acolyth who has it in charge, the deacon followed by the sub-deacon goes up to attend the priest whilst he reads the introit, which the choir has sung at his entrance. The book is placed for this purpose at the epistle side of the altar; that is on the left hand of the crucifix, which

in a regularly built church, is on the south side or that of the sacristy.

The introit is generally a psalm appropriate to the solemnity, but sometimes, it is taken from some other portion of the Old Testament, for now this side of the altar may be considered as the place in which the prophetic declarations, the aspirations of the Patriarchs, and the other testimonies of the great fathers who preceded the incarnation are proclaimed. At reading the antiphon, the celebrant and his attendants make the sign of the cross upon themselves, but in Masses for the dead it is made rather towards the book as emblematic of their desire to have the merits of Him who was crucified, applied to remove any temporal punishment, that may still remain against the deceased, if he be so happy as to have the guilt and the eternal punishment of his sins remitted. Instead of the doxology, the usual prayer for the dead, which in this Mass is the antiphon, is repeated, "Eternal rest grant them O Lord. And let perpetual light shine unto them." When this praise of the Trinity is repeated, the clergy bow their heads toward the crucifix upon the middle of the altar.

The name *ad Introitum* or at the entrance is appropriately given to this, because it was originally chaunted at the entrance of the people and the clergy, and was continued until they were all in their proper places.

The celebrant in the ancient monastery of Bec in Normandy retained for a long time the custom of not taking the maniple until the conclusion of this part of the office; from what has been written the reader will easily perceive the reason.

The mystic writers give us two accomodations of this portion: first, that it represents the entrance of the Saviour into the world by his incarnation. Again, that it should remind us of his entrance into the garden of Gethsemani to begin his sufferings. The pious attendant at the Holy Sacrifice may with advantage indulge both reflections.

After the inriot, the choir chaunts the **Kyrie eleison**, thrice in honor of the Eternal Father; **Christe eleison**, thrice to the honor of his Eternal Son; and **Kyrie eleison**, thrice in honor of the Holy Ghost. The celebrant and his attendants repeat the phrases of the invocation alternately at the corner of the altar, in a low voice. This is a Greek supplication for mercy. Lord have mercy on us, Christ have mercy on us. It is of very ancient standing. As the church consisted of various nations having different languages and rites, of which next to Latin, Greek and Hebrew were the most extensively used, the western church as a token of perfect communion in faith and government, used some of their phrases in her liturgy: of the Hebrew she had, Amen, Alleluia, Hosanna, &c. besides these and others of the Greek; and St. Augustin (Epis. 178,) informs us that in his day, about the year 420, the Romans frequently used the Gothic phrase *sihota armen*, which means Lord have mercy on us.

This custom was not established by any law, but gradually spread itself through the Church. Neither was the time for repeating the **Kyrie eleison** nor the number of repetitions, every where, or always the same. The present form has been during centuries in use, and is well calculated to express the longing desire of those who felt the evil consequences of our

first parents' transgression and of their own weakness, for the arrival of him who alone could release them from their thralldom. This is supposed to have been originally introduced for the catechumens, and retained by the faithful through devotion.

On festivals the angelical hymn of *Gloria in excelsis*, Glory be to God in the highest, &c. is chaunted; the celebrant leading, and the whole choir following by immediately taking up the sacred strain. But it is omitted on Sundays in times of penance, on ferial days except in Easter time, and in masses for the dead. It was formerly usual in many Churches for the deacon to repeat several forms of prayer for public necessities on the days of penance, in place of this hymn. The antiquarians and rubricians are by no means agreed as to the author of the additions made to what the Angels sung on the night of our Lord's Nativity. (Luke ii. 14.) All however are agreed that though not introduced generally into the Mass, it was used as a form of praise and prayer from the most remote period of the Christian era. Pope Telesphorus who presided over the church about the year 150 is thought to have been the first who ordered it to be sung at the Mass of Christmas-day. The Greeks seem to have been greatly attached to it. Pope Symmachus about 350 years after Telesphorus, it said to have extended its use in the liturgy. But St. Gregory the great, a century later, directed that it should be said in Mass by the priests only on the great festival of Easter; but by bishops on all Sundays and festivals. However, after the tenth century it was also said by the priests on those days when it was said by bishops. In the church of Tours there was an ancient custom of chaunting it on the festival of Christmas, at the

first Mass in Greek, and at the second Mass in Latin. It is given also as a reason by some for the celebrant commencing, and the choir then joining, that it is mentioned in the second chapter of St. Luke (v. 9.) that one angel only first appeared to the shepherds, and when he had communicated the joyful tidings, (v. 13,) suddenly there was with him a multitude of the heavenly host, praising God and saying glory be to God in the highest, &c.

Formerly the celebrant read this hymn at the epistle side, after he had there chaunted the first notes. Now he goes to the middle of the altar as a more convenient place; he again at the conclusion makes the sign of the cross, and generally goes with his attendants to sit during the time that the choir sings what he has read.

If a bishop celebrates pontifically in his own church he reads the Mass of the Catechumens at his proper seat; or if in the church of another bishop, at a seat prepared for him at the epistle side, below the platform of the altar. At the conclusion of the hymn also, turning towards the congregation, the bishop salutes them in the words *Pax vobis*. "Peace be with you." This was the salutation of the Saviour, whose messenger and minister, he is to his Apostles, (John. xx. 19, 21, &c.) and is very appropriately made after that solemn canticle by which in the very words of Angels, peace is proclaimed, through the celestial messenger, to men of good will. This was peculiarly fit for the bishop, who as we have seen was the only one that in the western church, except on the feast of Easter, recited this hymn in the Mass, until after the tenth century. Thus, whenever he repeats the hymn he uses this mode of salutation, but on

other days, and at all other times in the Mass his salutation is similar to that of the priest, *Dominus Vobiscum*. The Lord be with you. Some western bishops were in the habit of substituting this *Pax Vobis*, for the *Dominus Vobiscum* upon all occasions, until the irregularity was checked by the council of Braga in the year 561. St. John Chrysostom, St. Cyril of Jerusalem and other ancient writers, however, testify that the usual salutation of the Greek clergy was from the beginning, that which they still retain, "Peace be to all."

The priest kisses the altar, that he may receive the salute of affection from Christ whom it represents, and then turning to the people, he communicates it to them. Their answer to the bishop or priest is the same, *Et cum spiritu tuo*, which has been previously explained.

Should the altar be built in the old fashion ; as the celebrant has his face towards the congregation, the altar being between them, he does not turn, but merely expands his hands.

The *Gloria in excelsis* having been omitted during Advent and Lent ; when it is resumed at Christmas and Easter, it is in many places usual to ring the bells during its repetition, on the first and second day, as a token of joy.

After the salutation, the celebrant at the book, calls the people to attention, by inviting them to pray, in the phrase, *Oremus*, "Let us pray" bowing to the crucifix as he gives the invitation ; he then with expanded hands chaunts the prayers called collects, which are appropriate to the solemnity of the occasion, and are one or more as the occasion requires.

The origin of the name collect is most ancient, but its derivation is not so clear; some of those given are, first, because it was a prayer for the collected assembly; again, because it was a prayer in which the faithful with collected desires united together; then, because it was a prayer which collected their necessities and presented them before the throne of God, &c. In offering it, the celebrant according to the direction of St. Paul (I. Tim. ii. 8,) lifts up his hands trusting that they are pure. This mode of holding the hands in public prayer was equally common under the old law, (Ps. xxvii. 2; Ps. cxxxiii. 2, &c.) as it was in the first days of Christianity: though we find several very ancient evidences to shew that the Christians were in many instances accustomed to pray with their hands extended in the form of a cross, as some religious orders yet practice.

Several of those collects have come from the time of the apostles; there was at one period a license to the celebrant of making the prayer occasionally, according to his judgment and devotion: but this was sometimes so greatly abused that it was considerably restricted at an early period; and the third council of Carthage, and the council of Milevi in 416 abrogated it altogether, forbidding any collects to be used unless such as had been approved by the bishop or by a council. Pope Gregory the great completed what Gelasius had begun: some have been added by succeeding Pontiffs.

On days of penance after the celebrant invited the flock to prayer, the deacon proclaimed, let us kneel, *Flectamus genua*, and after some pause in secret prayer, he added, *Levate*, rise, after which the celebrant recited the collect: at present the subdeacon

immediately says *Levate*, merely giving time for bending the knee: and at the end of the prayer the choir answers *Amen*, which is an aspiration of consent in the petition.

In the church of St. John of Lateran, it was for a long time customary to have no collect, but in its stead to repeat the Lord's prayer: whilst in other places it was usual to have five or seven collects; and in some churches, on special occasions, to add what they call Lauds, or prayers for the Pope, the Emperor and others in authority, after the whole number of collects had been gone through. After these prayers, the epistle is chaunted by the sub-deacon, whilst the celebrant reads it in a low voice. The chaunt is the old style of solemnly reading public documents of importance. The variety upon this head also, was very great. At first the prophecies of the old law, especially those which referred to the solemnities of the day, were in some places read by the ordained reader, next followed a portion of the Mosaic law or sacred history, after which an extract from the epistles of St. Paul, or one of the other canonical epistles, and not unfrequently some epistles which were never in the canon, as for instance that of St. Clement. At the conclusion of the last lesson a psalm or hymn was sung. As the council of Laodicea (Can. 59) forbade any lesson to be read, except from the inspired writings, and as those for the Sundays were selected from the epistles of St. Paul and the other other apostles, this portion was long known by the name of *Apostolus*, and is so called by several ancient writers. As early as the time of St. Ambrose the order of these lessons were settled in Italy. Gradually after this period, the sub-deacons

began to take the place of the mere readers, and for a long time it has become the duty of this officer to chaunt the epistle, after which he goes to the celebrant with the book, and kneels to receive his blessing: he then rises and gives the book either to the deacon or to the master of ceremonies, and the deacon places the book of the gospels on the altar: for now the same book contains the gospels and epistles.

The affection of the faithful and their veneration for the sacred scriptures have always been exceedingly great; and the conduct of the church arising from these sentiments has been greatly misunderstood by several who do not examine. At the present day the spouse of Christ regards this sacred volume, as one of the most precious deposits entrusted to her guardianship. She feels it to be her duty to preserve the context pure, entire, and unaltered—not only to preserve the words, but to testify their meaning—in discharge of the high commission of the Saviour. This is done not by novel arbitrary interpretations, but by declaring what was always the sense in which the passages of the Holy Writ were understood by the Christian world. Hence she forbids her children to receive or to use any copies which have not been examined by competent authority, and, thus through the lapse of ages, and the convulsions of human institutions, notwithstanding the efforts of her adversaries, she has kept these venerable pages free from human corruption. She requires also of her children, that they shall conform their minds to that meaning, which was received in the beginning with the books themselves, from their inspired compilers; and that they shall never interpret them otherwise, than according to the unanimous consent of those fathers, who in

every age have given to us the uninterrupted testimony of this original signification. She knows of of no principle of common sense, or of religion, upon which any individual could, after the lapse of centuries, assume to himself the prerogative of discovering the true meaning of any passage of the Bible to be different from that which is thus testified by the unanimous declaration of the great bulk of Christendom.

For this would in fact be a new revelation. If the vast majority of Christendom has been unanimous, and yet involved in continued error, upon what principle will a divided and discordant minority claim to be correct? If there be no certain and plain mode of knowing the meaning of the passages of the word of God, of what value is their possession? She cannot consent to place the great book of divine revelation upon a par with the riddles or enigmas of heathen oracles.

In her assemblies she proclaims the sacred writings in a dead and unchanging language, in which during ages they have been preserved, but she also allows exact translations in the vernacular tongues; she requires that they be frequently collated with this standard, and that they be explained by her commissioned expositors. Her pastors are not permitted to introduce opinions of their own, but they are bound before many witnesses to declare openly, what had been openly placed in their keeping. The Persian, the Chinese, the Italian, the German, the American and the Spaniard must agree in doctrine with the Numidian and the Moor, because the revelation of a God of truth, must every where be consistent with itself. She calls the license to introduce new and discordant inter-

pretations a sanction to disseminate error, and the propagation of error she looks upon to be the worst abuse of liberty.

When these lessons were read in her assemblies, their interpretation was also frequently given, but always under the control of the presiding bishop or priest, who was careful to prevent profane novelty of opinion.

The hymns or psalms which followed the epistle are generally called the "gradual," because the singers stood or sat upon the *gradus*, or steps of the pulpit. In times of penance the chaunt was slow and drawn out, and was therefore called *tractus*, or "tract." Others inform us that the original meaning of the word tract was not that here given, but, that what was sung by only one person was so called; and that as it was considered more solemn and better befitting times of penance to have the chaunt by a single voice, what was selected on those occasions got this name. But when at other times the singer was occasionally interrupted by the choir, the parts he chaunted were called versicles, and the bursts of the chorus or choir were called responsories. In Easter times the responsories were generally, "Alleluia;" and sometimes frequently repeated. It was usual also amongst the Jews, to chaunt this exclamation at their festivals of the Passover.

When the heart is full of joy, for the expression of which it cannot find words, an effort is frequently made to indulge the feelings by a sort of voluntary melodious repetition of notes. The Greeks call this *πνευμα*, *pneuma*, or "breathing;" and upon this principle the notes of the Alleluia and some other short expressions are prolonged with harmonious variety,

in times of great festivity. The name of sequence or following became peculiar to this.

About the year 880, Notker a monk of St. Gall in Switzerland, composed what is called a "prose," which was an expression in loose measure, yet such as might be sung, of the principal circumstances of the festival or solemnity, to be added to the pneuma, or adapted occasionally to its notes. He said that he found one in an antiphonary, brought by a priest from the Benedictine abbey of Jumges, about fifteen leagues from Rome, and which had been burned by the Normans in 841, and was then in ruins, though it was rebuilt in 917. These proses became exceedingly numerous, and in some places even ridiculous, so that the councils of Cologne in 1536, and of Rheims in 1564, directed their examination and retrenchment: only five are retained in the Roman Missal, one for Easter, one for Whitsuntide, the *Lauda Sion* written by St. Thomas of Aquin for *Corpus Christi*, the *Stabat mater dolorosa*, and the greatly admired *Dies irae* in Masses for the dead.

The book was now removed to the gospel side, that is the side to the north or right hand of the crucifix, which is the left of the congregation, to shew the translation of the law and authority from the Aaronitic to the apostolic priesthood; the celebrant bowing in the middle of the altar prays to the Lord to cleanse his lips and heart that he may worthily announce the sacred gospel, after which he proceeds to read it, in a low tone of voice, whilst the choir continue their chaunt. At the conclusion he again puts incense into the thurible; the deacon repeats on his knees the *Munda cor meum*, or prayer preparatory to the gospel, and going to the altar which

represents Christ, he takes thence the book of the gospels, to shew whence this divine law had its origin: kneeling to the celebrant he requests his blessing, after having received which, he proceeds to chaunt the portion selected for the occasion. For as St. Paul writes in his Epistle to the Romans (chap. x. v. 14, 15.) "How then shall they call on Him, in whom they have not believed? or how shall they believe Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? As it is written. *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things.*"

The deacon having thus received his mission from superior and lawful power, proceeds to make the solemn promulgation of the divine law. He is preceded by the incense to shew the sweet odour of the word of God, which renders the world virtuous and acceptable; lights follow to exhibit how it illumines the understanding, chasing the vapours of passion, and banishing the darkness of ignorance: the sub-deacon assists in holding the book, to which the deacon exhibits his respect by perfuming it with incense. He greets the people with the usual salutation: after being answered he proclaims, *Sequentia sancti evangelii secundum Mattheum*, "The following of the gospel according to Matthew," or whichever Evangelist it may be; marking the sign of the cross upon his forehead, his mouth and his breast, to shew that he will profess the faith of his crucified Redeemer, by open exhibition, by words, and in his heart. He had previously marked the same sign upon the book, where the gospel begins, to shew the source, whence that faith is derived. The people answer whilst they

also mark themselves, "Glory be to thee, O Lord." He then chaunts the selection for the day, in the solemn tone in which the ancient heralds of the east proclaimed the laws to the people. At the termination he points it out to the sub-deacon with the remark, "These are the words of Christ," or "the holy words." The sub-deacon immediately proceeds to point them out to the celebrant with the same observation; upon which the celebrant kisses the gospel itself as a token of his affection, declaring at the same time *Credo et Confiteor*, "I believe and acknowledge." In many places the gospel is also given in like manner, to such dignitaries as may be present. After the kissing of the book the deacon incenses the celebrant.

On several of the old copies of the sacred volume, the cross was impressed, or embossed, or painted on the cover, or on the cloth in which the volume was folded; the clergy kissed the open book, and the laity kissed either the cover or the envelope, upon the figure of the cross or whatsoever other device was substituted therefor. And from this practice came the usual mode of swearing; where the clergyman called upon God, who revealed the contents of the gospel, to witness, or adjured him to punish or reward, as he would violate or observe, the oath which he made, by laying his hands upon the open book, whilst the layman did the same by kissing the book either closed or enveloped. And in several places the copy used for swearing, either has the figure of a cross marked on its cover; or is tied in such a way that the strings present that appearance.

During the chaunting of the gospel, the people as well as the clergy stand. Formerly those who had staves, laid them down as a token of their submission;

and in the year 965, Miecislaus the first christian king of Poland introduced a custom, which was long followed by the Teutonic knights and several other religious military orders, as well as private knights, of either laying their hands on the hilts, or holding their swords drawn, in token of their devotion to the gospel.

The celebrant at the altar stands with his hands joined, turned reverently towards the deacon who announces the sacred word ; if the officiating clergyman be a bishop, he stands uncovered, and in most churches holding his crosier. From the beginning, it was usual to hear the gospel with this peculiar reverence. Nicephorus Callistus censured the custom in the church of Alexandria of the bishop remaining seated during the gospel, which he said was a singular instance. However Theophilus, as is related by Philostorgius, states that such also had been a custom in some churches of the East Indies several centuries since ; but, that it had been corrected. In order to guard against irreverence of sitting during the gospel, which began to introduce itself into some churches, Pope Anastasius directed that it should be corrected as an abuse.

Originally the readers proclaimed the gospel as well as the epistle, but at a very early period it became through respect for the sacred writings, the prerogative of a deacon, if not of a priest to chaunt it. In the church of Alexandria it was the duty of the archdeacon : such is also the case at Narbonne when the archbishop officiates. In some places a procession of several sub-deacons and deacons, besides acolyths, go before the deacon of the gospel ; and in Constantinople on Easter day the bishop him-

self was the chaunter : such is also the case in some other places on peculiar occasions. The rites vary, but the object is every where the same, viz: to exhibit the great veneration which should be paid to the sacred volume.

The custom of laying the book on the altar and taking it thence, though now retained for its mystic instruction, was originally introduced from the high respect in which the gospels were held by the first Christians. These portions of the scriptures were not made up in the same volume with the epistles, the psalms and the collects, but were kept separate, and brought with great ceremony from the sacristy to be laid upon the altar, before the liturgy began. When the proper time for proclaiming the gospel came, the deacon then went to bring them to the pulpit or ambo. The ancient custom was, that during the recital, he turned towards the south where the men were assembled ; as it was considered more decorous for him to address them than the females ; to whom it was expected their husbands, fathers, or brothers would communicate at home in familiar conversation what had been thus published, if they should happen not to hear it distinctly. This mode of turning towards the south, has during several centuries been changed ; and now in most churches the deacon faces the north ; in some few, the west. We shall see the reasons of convenience and mysterious instruction, that produced and confirmed this alteration.

Towards the conclusion of the Mass of the catechumens, the attendants at the foot of the altar began their preparation for the Mass of the faithful, the commencement of which was the oblation. In

order to have the part of the altar on the celebrant's right **hand** unencumbered, and thus to **make** full space for the offerings, the book was removed to the side upon his left hand. **This** was done after the epistle had been read, and **whilst** the choir chaunted the gradual. When the position of the altar was changed, so that the celebrant stood with his face to the east; the book thus removed for the gospel was on the north side; and the sacristy, having its door of communication on the south or epistle side, made it also much more convenient for the attendants to prepare all that was necessary for the oblation. When the celebrant read the gospel, he turned rather **towards** the side than towards the back of the altar, for the purpose of addressing what he read, in some measure to those who attended near him, and being more easily heard. The deacon soon followed the example of his superior, in his mode of **turning** to read: and piety, soon discovered a mystic reason for continuing the practice. The gospel was the mighty power of the Lord for the destruction of that great adversary of man, Lucifer, who so gloriously arose amidst the children of light, in the morning of his existence, (Isaias xiv. 12,) but who, falling to the earth, wounded the nations. In the pride of his heart, he sought to ascend into heaven and exalt his throne above the host of intelligences, that like the stars of God, decorated the firmament upon which the Eternal was elevated. He chose for his station "the sides of the north." To the north then, against this adversary, the power of the gospel was joyfully directed by the children of men; that he who sought to be like the Most High should be brought down into the pit. They **who** turned towards the west,

chose this position, as the most convenient to address the people.

In several churches there were many Greeks and Latins; and in most of those, the gospel and epistle were chaunted in each language. In Rome particularly, in the early days of the church, this was the case, and the custom is still preserved when the Pope celebrates solemnly, on the great festivals of Christmas and Easter. This also exhibits to the faithful, the perfect union of those who observe both rites, in their common faith, government and sacraments.

This concluded the Mass of the catechumens. After which, there was usually a discourse by the bishop or some one appointed by him.

After this sermon the deacon warned the catechumens and strangers to retire; previously however to the departure of the former, the bishop read some prayers for their improvement in virtue, and perseverance in the holy desire of being received into the church. He concluded with his blessing. The only rite that is now recollected as corresponding to this, is that which for centuries has existed in the Pope's chapel; where, after the sermon is concluded, the deacon bows before his Holiness and chaunts the confession, after which the Pope gives the usual form of general absolution, to which, by his authority, the preacher adds the publication of an indulgence, for those who have attended with true sorrow for their sins, and been reconciled to God, through Christ, by repentance. This rite was formerly not peculiar to Rome; the pontificals of other diocesses mention it; and it is generally believed to have been substituted for the blessing given to the catechumens,

when that order ceased to be numerous in the church.

In explaining the Mass of the catechumens, it was necessary to dwell at some length upon a variety of topics, which, having been thus exhibited to the reader, shall be very slightly adverted to when they occur in the Mass of the faithful. Besides, although there be some diversity in the ceremonial of different churches even in this part of the liturgy, yet it is, especially in the canon, so comparatively small, that little, if any thing, need be written upon it in a work like the present, which has no pretension to a literary or a critical character: and the chief part of this Mass is in substance so ancient, that little, save plain exposition, will be required.

The creed, though the first part, is the latest perhaps that has been introduced, and indeed can scarcely be called with justice a portion of the Mass, as that correctly speaking begins only with the oblation. Nor is this profession of faith always made.

In the early days of the church, as has been previously remarked, the creed was never committed to writing, neither were the forms of consecrating the sacraments; nor were the catechumens initiated into the mysteries until the time of their baptism.

A symbol is a sign by which two or more persons upon comparison recognize each other, and by which also a person is distinguished from others. For Christians, the creed was the principal symbol. After the catechumens and strangers had retired, the deacon in some churches warned those present, to examine each other, so as to be certain of the absence of intruders. This however was not the cause of having the creed recited at the Mass, though it might

have been occasionally the test in this examination, even in the earliest days.

The first evidences that we find of its introduction are from the east. Timothy, bishop of Constantinople appears to have been the first, who in the year 510 gave any order for its repetition, in this part of the liturgy. He did so, in order to show the detestation in which the faithful held the heresies then existing, especially that against the Holy Ghost. Some authors attribute its introduction to Peter of Antioch in 471. Be that as it may, the custom soon spread from Constantinople to the neighboring churches. The third council of Toledo in 589, ordered it to be said in the churches of the Spanish provinces: the French and Germans adopted the custom during the reign of Charlemagne. In the year 1014, the emperor Henry induced Pope Benedict VIII. to direct it to be sung in the Mass at Rome. Berno, who was present relates the answer made by the Roman clergy to the commissioners of the emperor, when they expressed their surprise, that Rome had not yet begun to sing the creed in the Mass. They said, "that it was quite unnecessary; because Rome had never been contaminated by heresy." Still there are writers who assert, that this only regarded the chaunting, not the mere recitation, for they say that Mark, the immediate successor of Sylvester, and the 34th Pope; who came to the chair in 336, had at that period directed its recital.

St. Thomas of Aquin gives the reason for the selection of the days on which it is now used, viz: on the Sundays, and those festivals in honor of any facts or persons of whom mention is made in the venerable document itself, on the feasts of the apos-

tles who delivered its contents; and those of the doctors of the church who explained them.

The celebrant begins alone to show that the doctrine was delivered to the faithful by those heralds who were invested with the Saviour's commission; and the choir follows it up, to exhibit the alacrity with which the people make open profession of believing what they have thus learned; for as St. Paul says "with the heart we believe unto justice, but with the mouth confession is made unto salvation." (Rom. x. 10.) At mentioning the name of Jesus, reverence is made by bowing the head; but at that passage which states his humiliation to become man for our sakes, we bend the knee; and on the two festivals of the Annunciation and Nativity of our blessed Redeemer, when we more especially commemorate this important event, the celebrant and his assistants kneel whilst the passage relating to it is sung by the choir. Whilst the latter part of the symbol is chaunted, the deacon, receiving the burse, from the master of ceremonies or the sacristan, pays due respect to the celebrant, and proceeds to spread upon the altar, the corporal or cloth which is to be under the offerings. When the creed is finished, the celebrant, before the offertory, salutes the people again with the address of *Dominus vobiscum*: to which of course he receives the usual answer. This might be looked upon as the proper commencement of the Mass of the faithful; for as the council of Valence stated in the year 374, the reading of the Gospels and all that preceded the oblation, was to be considered only as a prelude for the catechumens, and St. Ambrose mentions that it was after he had dismissed the catechumens, he began Mass. (Ep. ad Marcel-

lam Soror.) We may also consider the whole office from this to the preface under the general name of the offertory. At present it consists in the offering the bread and wine by the celebrant, when they have been prepared for him; the incensing of the oblation, of the altar, and of the attendants; the washing of the fingers; the subsequent prayer; the invitation given to the people to pray; and the secret prayer.

Originally it was usual for the faithful to bring to the church the provisions, which they contributed to the support of the clergy, and the necessities for the sacrifice and for the use of the temple: they offered them at this period, and the deacons selected what was proper for the altar; the remainder was sent to the bishop's residence, whence under his direction the clergy were supplied. This contribution was called an oblation or offering, and even sometimes a sacrifice made by the people. It is quite unnecessary here to enter into the history of the various customs and changes of different churches in respect to this offering. Some few vestiges of the practice remain; but the faithful are now generally accustomed, when they desire to have special commemoration made in the Mass for themselves or their friends, not to bring the contribution as it was originally made, to the church, and in kind, but to call previously upon the clergyman, and give him a very moderate offering in money.

The candles, however, given at ordinations, and the bread and wine at the consecration of a Bishop, are remnants of this ancient practice. In some few places, offerings in money are made once or oftener in the year, at the altar, for the support of the clergy.

During the four first centuries this was done in silence, or at least without any continuation of the sacred office whilst the offering was made. But about the year 400, a custom began at Carthage, as St. Augustin informs us, founded upon the practice of the Jewish church; and of which St. Augustin not only approved, but which he defended against the assaults of a tribune named Hilary. This was, that a hymn or psalm should be sung, during the offering: and this chaunt continued until the choir was admonished by the prelate that they might conclude, which admonition was given by inviting them to pray, *Orate*. St. Isidore in his book on church offices, (vi. 1.) also assimilates this, to what is written respecting Simon in Eccles. 1. "When he went up to the holy altar, he honored the vesture of holiness: and when he took the portion out of the hands of the priests, he himself stood by the altar, and about him was the ring of his brethren: and as the cedar planted on Mount Libanus, and as the branches of palm trees, stood round about him, and all the sons of Aaron in their glory: and the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service on the altar, to honor the offering of the most high King, he stretched forth his hand to make a libation, and offered of the blood of the grape. He poured forth at the foot of the altar a divine odour, to the most high Prince. Then the sons of Aaron shouted, they sounded with beaten trumpets and made a great noise, to be heard for a remembrance before God, (xxx.) and the singers lifted up their voices, and in the great house the sound of melody was increased."

From Carthage the custom spread to other churches: some writers assert that psalms for this purpose were regulated in the Roman order by Pope Celestine as early as 430, whilst others would lead us back to the time of St. Eutychian about 120 years before the transaction at Carthage, and assure us that even then this offertory was either read or sung. At all events, the greater portion of the selections now used, are found in the antiphony of Gregory the great, about the year 600.

Before reading this passage, now called the offertory, the celebrant invites the congregation by *Oramus*, to pray. Having read the appropriate selections, he is now ready to commence the oblation, whilst the choir continues the chaunt. If a bishop celebrates pontifically, he now goes to the altar, having taken off his gloves and washed his fingers, that he may the more conveniently perform his duty.

The sub-deacon has at this time, generally, a large silk scarf placed upon his shoulders, and going to the credence table, he takes the chalice, over which an attendant brings the end of the scarf, and he thus carries the offerings up to the deacon who is at the right hand of the celebrant. The deacon receives the chalice, and taking off the paten or small plate with the bread, he delivers it to the celebrant, kissing as usual the object given, and the hand which receives it. The celebrant lifting the paten with both hands, presents to the Lord the bread that is to be consecrated; looking forward to what is about to be produced upon the altar under its appearance, he prays that it may be acceptable. Making the sign of the cross with it over the altar, he places the bread upon the corporal. Meantime the deacon has cleans-

ed the chalice with the purifier, and poured wine into it for the purpose of consecration; one of the acolyths having brought up the cruets containing wine and water from the credence table: the sub-deacon holding the cruet with water requests the celebrant to bless it. In some places, if a bishop or prelate be present within his own jurisdiction, it is carried to him for the purpose, as is also the incense. The water is blessed by the appropriate prayer and sign of the cross, and an extremely small quantity of it is mixed with the wine in the chalice; after which the celebrant, receiving it from the deacon, offers it in like manner as he has done the bread, and then laying the chalice on the corporal, he covers its mouth with the pall. The sub-deacon receives the paten, which he holds enveloped in the scarf and retires to his place behind the celebrant.

The object of introducing the bread and wine is so well known as to require no explanation. The mixing a small quantity of water with the wine has been practised from the beginning, and there exists the most conclusive proofs of the Saviour having used the wine mingled when he instituted the sacrifice. The mystic lessons taught are from the most venerable antiquity: first, the offer of the eternal Father of the people, who because of the weakness of their nature are represented by water, together with Christ who is represented by wine, that, as the prayer expresses, since he vouchsafed to become by the incarnation, partaker of our nature, we might, in the resurrection, be made associates of his glory. The quantity of water is extremely small, and is altogether lost in the wine, to show how imperfect is that human nature which he assumed, and how complete-

ly we should subject ourselves to the divine will, so that we may live to God, with Christ nailed to the cross; and so live in the fulfilment of His precepts, that we could say with the Apostle, (Gal. ii. 20.) "I live, not now I, but Christ liveth in me." Another mystical lesson is that of the perfect union of the two distinct natures, divine and human, in the one person of Jesus Christ: we are also reminded by it of the water mingled with blood, that came forth from his side, when it was opened with a spear. Formerly the water was poured upon the wine in form of a cross.

In masses for the dead, the sign of the cross is not made over the water, for the same reason that no blessing is given at that sacrifice, because it is offered on behalf of those, who though still capable of profiting by our prayers, are not so subjected to the authority of the celebrant as to be blessed by him. The wine has no cross nor prayer over it, as it represents the divine nature, upon which no blessing can be conferred.

The prayers said at the offering of the host and chalice, are not of the most ancient, though yet of highly respectable standing: they only more distinctly and accurately express what was always substantially prayed for, in a low voice by the celebrant.

This mystic lesson is also taught by some liturgical writers. That during the celebration of the offertory, the people might beneficially occupy their minds, with reflecting upon the manner of the entry of Jesus into Jerusalem; whilst he was going as a lamb to the slaughter, the multitude met him with the loud acclaim of "Hosannah to the son of David," though they were in the course of a few days

to cry out "Crucify him." Thus now we can contemplate the approach of that victim, whom we crucify by our sins. This will more fully apply to the termination of other prefaces.

The original usage was to consecrate the eucharist upon the paten, which was very large; and was kept upon the altar not only to contain what served for the communion of the priest, but also for that of the people. However, about twelve hundred years have passed away since the custom has been introduced of consecrating upon the corporal, and then the paten was removed from the altar, and held enveloped in a scarf by one of the attendants, until it was required after the Lord's prayer, for the purpose of breaking the host upon it. Various customs prevailed regarding the person who was to keep it, and the manner in which it was to be held; for some centuries it was given to an acolyth, who not being in holy orders, was not permitted to touch the sacred vessels; but like the sons of Caath, (Num. iv. 15.) held it enveloped; subsequently the duty was given to a sub-deacon, who, though in holy orders, yet continues to wear the scarf for the purpose of keeping this sacred vessel clean by having it rolled in this veil.

The prayer which the celebrant recites, bowing down, after having covered the chalice, has been extracted probably from the Mozarabic Missal, and is founded upon Daniel iii. 39, 40. Then raising himself to invoke the Lord, and looking to Heaven, whilst he invites the descent of the sanctifying Spirit, the Holy Ghost, he makes the sign of the cross over the oblation: for though the great work that is to be performed, derives its effect from the institution

of Him who died upon the cross, yet the uniform testimony of antiquity assures us, that it is the Holy Ghost, who sanctifies and changes what is placed upon the holy table; and the apostle St. Paul informs us, that it was by the Holy Ghost, Christ offered himself unspotted to God, to cleanse us from dead works. (Heb. ix. 14.)

The incense is now put into the censer and blessed; the offerings, the altar, and those present are perfumed in due order; to exhibit to each, proper respect, and to teach us how we should now send up our prayers before the throne of the Eternal. This mutual homage between the several members, is also not only a tribute of respect and an exhortation to prayer, but moreover, a token of communion.

The celebrant next washes his fingers at the corner of the epistle, not merely to remove any impurity that might have been contracted from the censer, but as an admonition to him, how necessary it is to have the utmost purity of soul, for the solemn service in which he is to be engaged. St. Cyril of Jerusalem, writing about fifteen hundred years ago, for the instruction of his neophytes, or newly baptised, upon this subject, thus addresses them, (Catch. Mystagog. v.) "You have seen water brought by the deacon, with which the officiating priest, and the other priests who stood round the altar, washed their hands. Do you think that was done for the sake of bodily cleanliness? No indeed, for we are accustomed to enter the church purified; so that we have no filth, but are clean and pure; but this washing of the hands should exhibit to us, that we ought to be free from all sin; for as our deeds are represented by our hands, it has the signification, when we wash our hands,

we cleanse our deeds." He then refers to the prayer from the psalms as given below: the same is taught by the author of the work on the ecclesiastical hierarchy, attributed to Denis the Areopagite. (Cap. 73.) The celebrant repeats during this ablution the following seven verses of the Ps. xxv. "I will wash my hands amongst the innocent; and will compass thine altar, O Lord: that I may hear the voice of thy praise, and tell of all thy wondrous works. I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth. Take not away my soul, O God, with the wicked: nor my life with bloody men: in whose hands are iniquities: their right hand is filled with gifts. But as for me I have walked in mine innocence: redeem me and have mercy on me. My foot has stood in the direct way: in the churches I will bless thee, O Lord." To this he adds the Doxology of, Glory be to the Father, &c.

Going then to the middle of the altar, the celebrant bowing down, with hands joined in supplication, prays to the Holy Trinity to accept the sacrifice, which is about to be offered, that it may be to God the testimony of adoration, that it may redound to the honor of the Saints, who are with Him in Heaven, and conduce to the salvation of those who are present, and of all the church. He also now beseeches the intercession of the Saints; then kissing the altar, he turns round to request the congregation of his brethren, to pray in like manner, that this sacrifice may prove acceptable to Heaven, and advantageous to those present: *Orate Fratres, &c.* They answer by the expression of their sincere desire, that it may be received by the Almighty, to the honor and praise of his own holy name, and not only to their

benefit, but to that of all His holy church. The prayer which follows is called "the secret," because it is said in a low voice. The mystic writers tell us, the object is to exhibit, that what is about to take place is to be performed by that divine power, which exceeds the understanding of man. The tenor of the prayer corresponds to that of the collect, and at its termination, the words, *per omnia sæcula sæculorum*, are chaunted; to give the people notice that the prayer has been concluded, and to afford them an opportunity of answering, *Amen*.

The celebrant then commences the preface, or invitation to praise God, which precedes the canon or principal part of the liturgy. This invitation is chaunted. It is preceded by the usual salutation of *Dominus vobiscum*; but now having the offerings, which he is to consecrate, before him upon the altar, the priest does not turn round: after the choir answers, he invites the congregation by *sursum corda*, to lift up their hearts: they answer *habemus ad Dominum*, "We have them to the Lord." He continues to lead them, *Gratias agamus Domino Deo nostro*. "Let us give thanks to the Lord our God." He had previously lifted his hands, and now he bows his head: they answer *dignum et justum est*. "It is fit and just." He then continues to chaunt the preface, commencing with the declaration, that it is truly fit and just, becoming and useful, always and in all places to give thanks to God, for his blessings, but especially on the occasion for which we are assembled: he then describes the nature of the festival, and the dispositions which are appropriate. Wherefore he calls upon them to render their praises, through Jesus Christ our Lord, uniting their voices in humble strains

with the angelic host, who sing, holy, holy, holy, Lord God of hosts, the heavens and the earth are full of thy glory! Hosanna in the highest! Blessed is he, who comes in the name of the Lord, Hosanna in the highest!

The celebrant ceases his chaunt, when he arrives at the *trisagion* or thrice holy, and the choir continues the thrilling strain, which the enraptured prophet and the beloved evangelist heard, in the heavenly court; a small bell by its tinkling gives notice in some churches, to the assembly, that the most solemn canon is about to commence, so that they may redouble their attention. This indeed, is the moment also, to reflect upon the arrival of the great victim of reconciliation in Jerusalem, when the multitude took branches of palm trees, and went forth to meet him and cried, Hosanna, blessed is he that cometh in the name of the Lord. (John. xii.) The deacon who stood behind the celebrant during the hymn, now goes up to remain at his side and to assist him.

That portion of the liturgy which succeeds is called at present the "canon:" the meaning of this word is, "a rule," and it is applicable to these prayers, because however the others might vary, this scarcely differed in the several churches, and few changes have been made in it from the earliest epoch of our religion. Those made previous to the time of St. Gregory the great, were comparatively trifling, and since his day it has continued during upwards of twelve hundred years, altogether unchanged. Pope Vigilius about the year 540, called it the "canonical prayer." Innocent I. about 140 years earlier, gives it the same name that St. Augustin used when mentioning it about the year 430, and which Cyprian gave

it about 250, viz. "the prayer," by excellence. In a capitulary of Charlemagne in 789, it is denominated the "Missal." A council at York in the pontificate of Celestine III. about 1195, styles it, "the secret of the mass." And one at Oxford in the pontificate of Honorius III. about 1222, gives it the name of the "canon of the mass:" several very ancient writers call it the prayer at or "during the action." References to the phraseology, as we now have it, are found in several very early authors, amongst whom are St. Ambrose, St. Optatus of Milevi and others who wrote in the fourth century. A number of irrefragable critical internal evidences carry back the proof of composition to a much earlier period. Thus the council of Trent was fully within bounds, when it informed us that it was a compilation of the words of the Saviour, the traditions of the apostles, and the institutions of some holy pontiffs.

The discipline in the first ages of the church regarding the secret, prevented its being reduced to writing; but a most remarkable similarity prevails in the liturgies of the several early rites, which evinces that they must have been derived from a common source.

The custom which still prevails of reciting the canon in a low voice, so as not to be heard by the people, thus giving to understand that the change which is effected in the bread and wine is the effect of the invisible and imperceptible operation of the Holy Ghost, has been derived from very ancient times. This reason has been given by several authors during succeeding centuries.

The priest lifts up his hands and eyes to heaven at

the commencement, when he invokes the most clement Father to receive the gifts about to be offered; then bowing down he makes his supplication, and kisses the altar, previously to making thrice the sign of the cross over the offerings. He then entreats that these may be received for the whole church, especially for her visible head the pope, then for the bishop of the diocess, in some places, for the temporal rulers, and all adherents to the orthodox and apostolic faith. He then begs of the Almighty in a special manner to regard some living persons whom he particularly recommends; amongst them are his immediate benefactors: he concludes by the recommendation of all present, according to the measure of their devotion, of which the Lord alone can judge; for he only can search the reins and the heart. Calling then to mind the saints, who, released from their bodies, are in celestial glory with the Lord, he brings before the divine view, that we not only communicate with them in the doctrine to which they adhered, but that we hold their names, their virtues and their memorials or relics in veneration, and trust much to the aid which we expect from their prayers and merits, through Christ, their Lord and ours.

From the beginning it was usual to have in the church dyptics; that is, parchments or tablets with two folds, so as to make three columns; and the names of three classes of persons were inscribed upon these tablets. First, the apostles and martyrs, of whom the church, under the conviction that no one could exhibit greater love than to lay down his life for his friend, (John. xv. 13.) believed they died in that charity, which secured to them an immediate passage to the realms of bliss. These names were

read in the assemblies of the faithful, when they congregated round the holy altar, not to pray for those named; for as St. Augustin writes, (in tract. 74, in Joannem,) "Thus at the table of the Lord we do not commemorate the martyrs, as we do others that rest in peace, so that we might pray for them; but rather that they might pray for us, that we should follow in their footsteps." These saints were brought under the divine observation, upon the same principle as the Israelites so frequently brought their deceased patriarchs before the Lord, that he might be induced to act towards the Christian flock, as he did towards Jerusalem when it was threatened by Sennecharib, (IV. Kings xix. 34.) "And I will protect this city and will save it for my own sake, and for David my servant's sake."

Upon another column were inscribed the names of those who had died in the peace or communion of the church, leaving indeed hope, but not assurance, of their being acceptable: but yet, as they might be liable to temporal punishment, though released from the guilt of sin and freed from the danger of eternal pain, or by reason of lesser sins not fully repented of, being members of the church they shared in her communion, and might be aided by her prayers; so that through the merits of the Saviour, and the suffrages of their brethren, their afflictions might be diminished either as to its intensity, or duration, or perhaps both; in that state of purgation in which they were detained until their penalty was fully paid, or the divine mercy was extended. The doctrine of the people of Israel, and of all true believers from the beginning, on this point, was that which the Catholic Church has always held; and she has followed in

this respect the discipline which came from her founders, and which is similar to what the children of Abraham derived from their great progenitors.

The Jewish people continue, even at this day, the habit of observing peculiar solemnity of prayer for their brethren on the day of their decease, or that of their interment, on the third day, on the seventh, on the thirtieth, and on the anniversary. This people clearly did not borrow from Catholics, (who it is asserted made this "fond invention" in the darkness of the middle ages,) the religious customs which they thus observe. They trace back this belief and practice, to the revelations made even before the Lord called their fathers from Egypt, to give them his new institutions upon Sinai. They find examples in Genesis i. 10, where the children of Jacob celebrated the exequies of seven days, not with the mere grief of the uninstructed, for they were not sorrowful even as others who had no hope; (1 Thess. iv. 12.) so the observance of the thirty days was exhibited in Numb. xx. 30. This nation has always observed the anniversaries by prayer; and still though its sacrifices have ceased, and it is no longer in their power to have them offered, as the valiant Judas procured, (II Macchab. xii. 43.) yet they preserve the practice as far as they are able, and therefore they have, on their yearly day of expiation, offerings and prayers for the dead. All the Christian liturgies had from the beginning prayers for those thus deceased, for as St. John Chrysostom observes, (Hom. 69, ad pop. Antioch,) "It was not vainly regulated by the apostles that the tremendous mysteries, commemoration should be made of the dead." And St. Augustin informs us in book 9, of his confessions, that his mother when she

found herself dying near Ostia, requested that she should be remembered at the holy altar, and in many passages of his works this great doctor of the church informs us as he does in Sermon 32, de verb. apost. "The whole Church observes this, which has come down from our fathers, that for those who have died in the communion of the body and blood of Christ, prayers should be offered when commemoration is made of them at their proper place during the sacrifice, and also that commemoration should be otherwise offered on their behalf." Thus the saints were prayed to, the others were prayed for: The only difference that is found in this respect between the churches, is that upon some dyptics the same names are found upon different columns. This however, is easily explained, as is also that of the names in different churches not being always the same.

The third column contained the names of the living. Amongst these that of the Pope was first, then that of the immediate Bishop, some of the other prelates in the same province occasionally, frequently that of the Emperor or King, and those of remarkable benefactors.

During the first eight or ten centuries, it was usual for the deacon to read those names at the proper time; and if any of the living had been excommunicated, his name was omitted: this was called striking him out of the dyptics. At this part of the canon which has been observed upon, and which is called the first memento, the list of the living was read first; that of the saints was read in the prayer afterwards. The first person who struck the name of the Pope from the list, according to Nicephorus, was Acacius of Constantinople, who expunged the

name of Pope Felix II. Dioscorus of Alexandria, who was the great promoter of the Eutychian heresy, struck the name of Leo the great from the dyptics of his church, as did the several oriental bishops who persecuted Athanasius, and embracing the Arian heresy left the communion of Pope Julius. These were predecessors of Felix, so that we must suppose Nicephorus in stating that it was first done by Aca-cius, intended to confine his meaning to Constantinople. The Pope's name was, however, subsequently restored in that church. The Emperor Constantine Pogonatus wrote to the holy father at the time of the sixth general council, that he strenuously opposed an effort that was there made to erase the name of the Roman pontiff. It was however expunged when Photius made his great separation, in which, unfortunately the larger portion of the Greeks joined their schismatical leaders.

The names of the saints retained at present in the canon, are only a few of the principal and most ancient, to which is added the general expression of, all thy saints "by whose prayers and merits, we beg thee to grant, that in all things we may be strengthened by thine aid through the same Christ our Lord. Amen."

Then spreading his hands over the oblation in like manner as it was usual to do in regard to the victim, (Levit. c. iv. c. viii.) and looking forward to what is soon to be upon the altar, the celebrant prays that receiving the victim, with which, by this rite, he identifies himself and the congregation, on whose behalf he makes the offering, the Almighty would accept it for an atonement, that he would dispose our days in peace, save us from damnation, and place us amongst

his elect. Venerable Bede informs us in his history of England (lib. ii. c. i.) that it was Gregory the great who added the words of these three last petitions.

It would perhaps be well here to explain briefly for those who are not fully acquainted with it, our doctrine regarding the Eucharistic sacrifice, otherwise it will be impossible for them to form a correct notion of the ceremonial itself. One of our chief misfortunes in this and similar cases, is that the great body of our separated brethren form very strange ideas of our belief: they in most cases attribute to us what we either condemn as untrue, or reject as absurd. It is indeed difficult for many of them to procure accurate information; and it has been frequently found that they who were most in error, were those who imagined themselves best acquainted with our tenets. In the doctrinal explanations scattered through this little compilation, there is neither opportunity nor room for spreading out the evidence by which they are sustained. The reader must not therefore imagine them to be vindications, for they scarcely even deserve the name of brief and imperfect expositions of the doctrine of the Catholic Church.

Respecting the articles under consideration: In the first place, Catholics believe in the real presence by virtue of transubstantiation: and secondly, they believe that the body and blood of Christ thus made present, are truly offered in sacrifice, on our behalf.

Upon the first point: they deny that the body of Christ is present in its natural mode of existence, though they believe it to be really, truly and substantially present. To make this distinction clear, we shall have recourse to St. Paul. (I Cor. xv. 35, and

the following verses.) Here the apostle treats of the resurrection from death. It is a tenet of the Christian church learned from God by revelation, (for no reasoning could lead to the discovery,) that all men should rise in the same identical bodies which were theirs during their mortal pilgrimage: the bodies in which they shall arise will be truly, really, and substantially the same which they had before death. Yet shall they be changed in their mode of existence; "it is sown a natural body, it shall rise a spiritual body." (v. 44.) That is, though its identity will continue, its manner of subsisting shall be changed: its attributes and qualities will not be such as they were during its natural and mortal state, but shall resemble those of spirit. Consonant to this is the testimony of the Saviour himself. (Matt. xxii. 30. Mark xii. 25. Luke xx. 36.) "In the resurrection they shall be as the angels of God in Heaven." They shall be no longer subject to the laws, that regard bodies in their natural mode of existence, but shall be governed by those peculiar to the spiritualized state to which they shall have passed. To argue respecting bodies in this new state, as subject to the natural laws made for their previous circumstances, would resemble the absurdity of him who should undertake to bind an angel with a cord, or lock up a seraph in a dungeon.

Catholics know that Christ arose from the dead; they of course believe that his body is no longer in its natural, but is now in this spiritualized mode of existence; they know of no absurdity more ridiculous, than to argue respecting this, as if it were subject to the laws which govern those bodies that are merely in their natural state. They observe facts recorded in the sacred volume, which prove beyond all ques-

tion, the folly of any effort to apply those principles to the glorified body of the Saviour. One of these is recorded in John. xx. 19, where he entered the chamber in which the disciples were, though the passage to it was closed, and he must therefore have carried his body, which was previously outside of the material which enclosed the room, through the same substance to the interior apartment where the brethren were assembled. A similar fact is related in v. 26, of the same chapter.

Catholics also believe, that though the Almighty has established general laws by which bodies produce upon our senses, impressions which we call their appearances; and for wise purposes has ordained, that similar bodies shall have similar appearances; and generally speaking, that the same body shall have the same appearance, still these laws are not so uniform and constant, as not to admit of some exceptions. But supposing no ordinary exception; they believe that the Creator who made those laws, has power, when he thinks proper, by a special interference, to except one or more bodies from their operation; still they think it proper and reasonable to consider the laws in full force, until they shall have unquestionable evidence of the existence of an exception. However, if such evidence be adduced, they believe it would be then as unreasonable to assert that the excepted case was under the influence of the law, as it would be, previously to having this evidence, to deny the operation of the law itself. Thus they know that when we have the testimony of our senses for the appearance of a living man, it is proper upon the general principle to suppose that a man is present, and therefore Abraham reasonably

concluded (Gen. xviii. 2.) that he met human beings to whom he extended his hospitality. Lot and the men of Sodom reasonably believed (Gen. xix. 1, 5, 10.) that they had human beings in their city, and Josue (v. 13.) reasonably supposed that he saw and spoke with a man: yet in those, and many similar instances, the angelic substance, in exception to the general law, really had by the exertion of supernatural power, the appearance of a human body, and Abraham, Lot and Josue would have acted against every principle of reason, had they, when they received evidence that these cases were exceptions, still insisted, that, because the appearance was that of man, men and not angels were present. But had they the testimony of God himself for the fact, that he placed the angelic substance under the human appearance, and notwithstanding this, had they obstinately insisted that such could not be the case, for that the substance must always correspond with the appearance; their unbelief and opposition would deserve to be called by a name more strong than mere folly or absurdity.

Catholics believe that Jesus Christ could, even before the resurrection, give to his body those qualities which it exhibited after he arose from the dead; and not only do they rest this belief upon his attribute of omnipotence, but they have it, sustained by the evidence of his transfiguration, related in Matt. xviii. Mark ix. Luke ix. 28. They also believe that by means of this body he could produce upon the senses of the beholder, such impressions as he might judge proper; and that his simple word would be sufficient evidence to shew an exception to the general operation of any law. They can therefore perceive no

difficulty in believing, that he could give his spiritualized body the appearance of bread: but they do not consider it would be reasonable to believe that he did so, until they should have unquestionable evidence of the fact. His simple declaration would however be sufficient to establish its truth.

Substances are said to be fully changed, when one with its proper appearance, comes in place of another, so that neither substance nor appearance remains the same. Appearances are changed when the substance remaining unaltered produces a different impression upon the senses of the observer, from what it previously did. Transubstantiation is when the substance is wholly changed, but the impressions upon the senses of the observer are exactly the same as they had been, previously to the alteration. Thus we believe, that before the consecration the bread and wine are really present under their proper appearances upon the altar: but that at the consecration, by the power of God, by the institution of Christ, through the operation of the Holy Ghost, by the ministry of the celebrant, the substances of the bread and wine are altogether changed, and the substances of the body and blood of Jesus Christ produced in their place, and these last excite upon the senses of the observer, exactly the same impressions which would have been produced by the former substances, had they still continued, and for the same length of time and in the same manner. Transubstantiation is therefore, a change of substance without any change of appearance.

Though it would seem to be inconsistent with our principles of natural philosophy to assert that any body could, at one and the same moment, be whole

and entire at several points of space; yet it is believed that, even supposing the full truth of those principles, no difficulty can arise therefrom in the present instance: because, in the first place, they apply only to bodies in their natural state of existence; which is not the case of the body of Christ in the Eucharist: because also, this body is now endowed with the qualities of spirit, of whose relation to space, if any, we are totally ignorant, save that we know One Spirit who is whole and entire at every imaginable point. He fills all space by His immensity, and yet He leaves room for all creatures; He is every where, and yet, though simple and immense, He is as it were multiplied by his entire perfection in every spot of the universe. We also know that created spirits manifest their correspondence to certain points of space, without being circumscribed as bodies are in this mortal state, so as not to be found without those points. And St. Augustin says of the human soul, that not only is it whole and entire throughout the body, but it is whole and entire through each and every part thereof. And in the third place, we have manifest scriptural evidence of the fact, that the Saviour after his resurrection was in at least two distinct places at the same moment. Our separated brethren have objected to us that it was impossible Christ should be present in the Eucharist, because St. Peter declared (Acts. iii. 21.) that he must remain in heaven "until the time of the restitution of all things." We freely assent to the correctness of the exposition so far as it declares that Jesus Christ in his resuscitated flesh remains in heaven, forever sitting at the right hand of God. (Heb. x. 12.) But we are also informed in the same


book of the Acts of the Apostles (ch. ix.) that he appeared to St. Paul on this earth on the road between Jerusalem and Damascus, whilst he was also in heaven. (v. 17. ch. xxvi. 16.) The apostle shews that it was not a mere spiritual vision, for he founds upon this bodily exhibition, the argument of the truth and reality of the Saviour's resurrection. (I. Cor. xv. 8.)

The only question now remaining regards the fact of Christ's declaration that His body would be really present in the Eucharist. Upon this point the evidence that might be adduced is to the greatest extent, and it is of the most conclusive description. But this is not the place for its display. One or two observations however may be permitted. In the first place, it is admitted by all that he declared (John vi. 52.) "The bread which I will give, is my flesh for the life of the world, and that (v. 53.) the Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, amen, amen, I say unto you. Except you eat of the flesh of the Son of man, and drink his blood you shall not have life in you. He that eateth my flesh, and drinketh my blood hath everlasting life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." A number of his disciples who certainly could see no difficulty in his giving them bread to eat and wine to drink, and calling these, emblems of his body and blood, would not believe that he could perform what he promised, and left him: others imagined that they were to eat His flesh in its natural state of existence, and their mistake was corrected, (63 and 64,) for the dead flesh of His mangled body was not what he was to give; but that body in its

spiritualized state, united with His soul and divinity, such as he would bear at the time of His ascension, to that heaven where he was before. It is also universally admitted that on the night that he was betrayed, He in fulfilment of His promise sat down with his apostles; (Matt. xxvi. 26.) "whilst they were at supper Jesus took bread and blessed, and broke and gave to His disciples, and said: Take ye and eat: this is my body. And taking the chalice he gave thanks, and gave to them saying: Drink ye all of this: for this is my blood of the new testament which shall be shed for many unto remission of sins." The obvious meaning of these passages and of several similar to them is, that under the appearances of bread and wine He gave his body and blood to his apostles. It is also clear and unquestioned that he gave to them power to do what he had done. Of course the entire question will be resolved by ascertaining what he did. The only difficulty against admitting the Catholic doctrine, is found in its alleged impossibility. Taking the divine power into account, from what we have before seen, this difficulty vanishes: and all the evidence is in favor of the doctrine, for certainly the Saviour would not on the most important and solemn occasion, use words calculated to mislead, when he foresaw that out of respect to his authority, the great mass of Christians would construe those expressions in their plain and obvious meaning. But if we could ascertain the fact, of what the first Christians believed to be the nature of the eucharist, all doubts respecting the meaning of his words would be at an end; because they who lived with the apostles, must have learned from them exactly, what they were taught by Christ. The fol-

lowing is suggested as a simple and easy mode of resolving this inquiry.

At the period of the unfortunate religious divisions which occurred in Europe in the sixteenth century, all the churches of Christendom professed the doctrine of transubstantiation. No person can seriously question this fact. This must then have been the doctrine of the first Christians, or else it must have been substituted for a different and prior doctrine. Before asserting with any justice that such a substitution was made, it is requisite to shew not only what the previous doctrine was, but also to exhibit when, and how the substitution occurred. An effort has been made to do so by exhibiting a decree of a council held in the church of St. John of Lateran in the year 1215, by which it is pretended the doctrine of transubstantiation was established. In the first place, no decree or canon of that council bears upon the question. And not only did all the members of the Latin church previously hold the doctrine, but it was also held by the Greeks; not only by those in communion with Rome, but by those who had been separated from her, and virulently opposed to her during upwards of four hundred years before that council was held. They did not receive it from the Latins, but as they asserted, it came to them from their fathers, who informed them also, that it was the doctrine of the Chrysostoms, the Basils, the Gregorys, and all their other great witnesses in the preceding ages, and that through them it had been derived from the apostles. Thus it was clear that it was the general doctrine of the church in the ninth century, when this unfortunate Greek separation occurred.



Another effort was made to fix the period of its introduction in the eighth century, about the time of second council of Nice, when the Greeks and Latins being united, the error might have insinuated itself into both churches from a common contaminated source. But at this epoch the millions of Eutychians who abounded in the east, had been separated from the parent church, and bitterly opposed thereto since the middle of the fifth century, and they always held the doctrine of transubstantiation, and declared that at the period of their condemnation at Chalcedon in 451, it was the only one known amongst Christians as having come from the apostles. Twenty years before this council of Chalcedon, Nestorius and his adherents were condemned at Ephesus, and the antipathy and hatred which they bore to the Eutychians, was equalled only by the animosity of the latter against them: yet the Nestorians united with the Eutychians and the Greeks, in testifying that during the four ages that preceded their separation from the church, no other doctrine on this subject was heard of, but that in which all were united. Of course it is evident that it could not have been a novelty introduced in the eighth century, for it at least, was the universal belief in the fifth age. The Macedonians who were condemned fifty years before the Nestorian heresy, and the Arians who were separated from the church about sixty years before the censure of Macedonius in the council of Constantinople, united in the same testimony. All these various sects indeed proclaimed that the church in communion with the Pope erred; but they each condemned the peculiar errors of the others; yet all united in declaring that our doctrine of transubstan-

tiation was held by the first Christians, received by them from the apostles, delivered to them by Christ, and contained in the scriptures. We may extend the principle to a number of preceding separatists, who bore similar testimony, and thus arrive at the very days of the apostles. But let us ask the reason of such unanimity respecting the doctrine of the eucharist, at this time, so soon after the death of the beloved Evangelist? It was clearly because no effort had been made to change what all had received from the apostles, and what was uniformly believed in all the churches from Britain to the Ganges, from Scythia to Ethiopia. Had any such effort been made, we should have been informed thereof, and of its consequences, by the historians who have transmitted to us the particulars of so many petty disputes, of so many obscure sect-makers. We have the enumeration of heresies by St. Epiphanius, and he gives us no statement of any change of ancient doctrine upon this head. We have indeed the testimony of one ancient writer, who exhibits to us the Phantasmatists as denying, consequentially, the reality of Christ's presence. We are told that they did not admit either the eucharist or oblations, because they denied that the body of Christ could be there, for they asserted that he had no real body, but a Phantasmatic appearance. Were there any other aberration, we should also have the testimony. But none is to be seen. Catholics are taught that their belief must be founded upon reasonable and solid grounds; and not having the evidence of any substitution of other tenets for the pure doctrine of the Saviour upon this point, they cannot reasonably believe that any change has taken place. We have a mighty mass of evi-

dence not only in the writings of the fathers who decorated the splendid ages of the church, but in the monuments of her early discipline, as well as in her liturgies, to show that the faith of the Christian world from the beginning has been what it is to-day.

Laying aside all these considerations, two others shall be just touched upon. The question is one of fact, not of opinion. Fact is to be ascertained by testimony; the only testimony we can now have, regards what has been handed down in all the churches that exist, as the original doctrine of their founders. Let them be marshalled, and it will be seen that the churches which testify this original doctrine to have been that of transubstantiation, are at least four times as numerous as their opponents. But let us apply another test. Let us exclude the Catholics, and assemble all those from the east and the west, who have departed from Catholic communion. Let all this multitude be brought to vote, either as individuals or as churches, and the vast majority of our opponents themselves will declare, that upon this point the original doctrine was transubstantiation. Surely then the separatist, however highly he may value his own opinion, will not venture to pronounce as unworthy of his respect, the testimony of more than one hundred and fifty millions of Catholics, and upwards of fifty millions of Greeks, Armenians, Nestorians, Eutychians, Copts, and so many others, who though separated from our church, yet believe that transubstantiation was the doctrine taught by Christ to the apostles, the doctrine which of course is contained in the holy scriptures! But we must desist.

Upon the second point, Catholics knowing that the same victim who once offered himself in a bloody manner upon Calvary, is now produced upon the altar, and there in the hands of the priest offers himself to his Father on behalf of sinners, believe that it is a true, proper, and propitiatory sacrifice, and yet not a different one from that of the cross, for it is the same victim offered by the same great high priest. And the identity of the priest and of the victim constitutes the identity of the sacrifice. The difference consists of this, that on Calvary he was first immolated in blood, to take away the hand writing of sin and death that stood against us: upon the altar, the immolated victim is produced under the sacramental appearance, and mystically slain by shewing forth his death, in the apparent separation of his body from his blood; and the lamb thus placed as slain, is offered to beseech the application of his merits specially to those who make the oblation, or on whose behalf it is made.

The prayer which now follows is that which from the commencement has been used for producing the divine victim, and it is therefore called the prayer of consecration. The celebrant making several times the sign of the cross over the offerings, intreats the Almighty that not only would he receive the oblation that is about to be made, but also that he in his mercy would make it beneficial to us.

He knows that it will become the body and blood of Christ, but he begs that *for us* it may be made so; that is, that we may obtain the fruits of redemption by its means. This is besought through Christ himself.

The deacon now kneels at the right hand of the celebrant, torch bearers frequently surround the holy place; the incense bearer is prepared; the last notes of the angelic anthem of the Sanctus have died upon the ear; all are in the attitude of homage and devotion, whilst the celebrant recites the history of the institution; and at the recital of the Saviour's words, in the Saviour's person, by his frail representative, He vouchsafes Himself to fulfil His promise; for though the heavens and earth should pass away, his word will not fail. He is then on the altar under the symbolic emblems! In some places a small bell tinkles to give notice; the celebrant adores, he lifts the Host. He kneels, he rises, consecrates the chalice, he adores, he elevates, the bell continues, the people are prostrate in adoration. The ancient fathers are extatic in their descriptions of that awful and mysterious moment! In the Greek church, the custom was to have the sanctuary enclosed with a curtain, which was drawn aside some time after the consecration, but previously to the communion, and the holy victim was exhibited for the adoration of the people. St. John Chrysostom tells the people in his fifth homily upon the epistle to the Ephesians, that they should look upon the sanctuary as if the heavens themselves were unfolded to their view, that they might behold Christ and the bands of angels that attend upon him. Angels indeed assist there, as he says (in Hom. 16, to the people of Antioch,) for their King is present, whom they surround as his guards accompany the emperor; and when we see the clouds of incense ascend, we should waft our aspirations upon the breathing perfume, that angels might present them to Him who was for us elevated upon a cross, that

we might be exalted in His glory. Here indeed says Simon of Thessalonica, (de templ. et Miss) as Paul foretold, in the name of Jesus every knee bends, and every tongue confesses that our Lord Jesus Christ is in the glory of God his Father. St. Ambrose (Lib. iii. c. 12, de Spir. sanct.) describes what is produced as the flesh of Christ, which in his day the faithful adored in the mystery, and which the apostles adored in the Lord Jesus himself. And St. Augustin (in Psalm xcvi.) describes it as that flesh of which no one partakes previous to adoring it. This adoration continues during the canon.

The custom of elevating the host and chalice immediately after their consecration, was not introduced until after the heresy of Berengarius, arch-deacon of Angers in France, who about the middle of the eleventh century began to raise doubts of the real presence: then the piety of the faithful introduced this custom as a testimony against his errors. The ancient usage was what is now called the second elevation, at the conclusion of the canon; and this agrees with the usages of the Armenians and Abyssinians, and in some measure with that of the Greeks. This custom of the elevation did not immediately extend to every church. It originated in France, and in some places the host alone was lifted, in others both the host and chalice; and as the custom extended, the diversity also became manifest, until gradually, after a couple of centuries, greater uniformity was established.

The custom of ringing the small bell was introduced soon after that of the first elevation. The English church appears, if it did not originate the practice, to have been one of the first to adopt it, as

some of the earliest regulations upon the subject, are found in her records. We have an epistle of Yvo bishop of Chartres before 1114, in which he expresses his gratitude to Maud queen of England, for fine bells which she had given to the church of our Lady at Chartres, and by the ringing of which at the elevation, he says, her memory will be usefully preserved. This custom has not yet found its way into the papal chapel, nor into others in Rome, though it has for centuries pervaded the western portion of the church.

The apostle St. Paul informs us (I. Cor. xi. 26,) that one of the principal objects of this divine institution was to shew forth the death of the Lord until his second coming; thus whilst the priests of the new law did, according to the precept of the Lord, what he himself performed at the divine institution, that is, placed his body and blood under the appearances of bread and wine; they did so for a commemoration of him. His death was shewn forth by the exhibition, as it were of blood drawn from the body. Whilst the victim thus mystically slain by the sword of the word, which caused that separation, lies upon the altar, now that the salutations of the choir unite with the gratulations of the blessed spirits that surround the throne of this monarch of our affections, the officiating clergyman expands his hands; he will not, except for the purpose of again taking it, disjoin those fingers that have touched the Holy Sacrament, until he shall have washed them after the communion. The deacon assists at the book whilst contemplating the sacred symbols; the celebrant in his prayer calls to mind the passion, resurrection and ascension of the Saviour. If he makes the sign of the cross over the Victim it is not to bless or to consecrate the

source of blessing and the author of sanctity, but to exhibit his conviction, that He who died upon the cross, is present, and that every blessing which we can expect must be derived from His merits. He therefore, by the five figures of the cross which he makes, being reminded of the five wounds inflicted upon the hands, the feet, and the side of his Saviour, presents, in the name of the people, to the Eternal Father, this great Mediator of the New Testament, who entering into the holy heavens, behind that veil which during ages separated them from this earth, did, on that great day when it was rent as he consummated his offering, in the midst of the aspirations of the hoary patriarchs, the venerable sages, the enraptured prophets, his afflicted mother and astounded disciples, with the fragrance of his own merits, carry the smoking blood of expiation, into the midst of the adoring angels, to be poured as a rich libation before his Father's throne, so that being invested with an eternal priesthood, he might come forth to bless a world made penitent and redeemed.

In this prayer, the figures of ancient days pass before his view. Through the long vista, the approving token of heaven is seen upon the sacrifice of the just Abel, who lies bathed in his blood, upon that of Melchisedec the king of Salem and of justice who stands with his singular offering by the side of Abraham, glorious in victory, more glorious for the fidelity which he exhibited upon that mountain where he gave his son at the pile as a sacrifice. The celebrant beholds all these prophetic figures fulfilled in what lies before him. There indeed is the first born amongst many brethren, formerly slain for the iniquities of his people, by his own nation, but innocent

and acceptable to heaven, his sacrifice is benignantly received. Like another Isaac he bore to the mountain the wood upon which he was to be immolated; having manifested his obedience, he lives after the sacrifice, and is made the father of a mighty multitude; because he laid down his life for sin, he sees a long lived seed and the will of the Lord is prosperous in his hand. (Isaias iii.) Though he makes but one offering of his body and blood, by which he forever perfects those that are sanctified, (Heb. x. 14,) yet he hath an everlasting priesthood, by which he continues the oblation under the appearances of bread and wine, thus being a high priest forever, according to the order of Melchisedec. (Heb. viii. 24, and v. 10, 11.) Ours is therefore a holy sacrifice, ours is indeed an unspotted victim.

Bowing down in a posture of humility the priest earnestly supplicates that Jesus Christ, whom he styles the holy angel, would present this offering on high, especially on behalf of those who are to approach the holy communion. After this, with his hands joined before his face whilst he stands erect, he prays in spirit for those deceased members whom he desires to commemorate. The names are publicly read in many churches at this time from the dyp-tics, whence in several very ancient missals, the prayer of *Memento* is styled *super dyp-ticha*. About the fourteenth century, this custom of reading the names began to get into disuse: however, in some churches the piety of the faithful continues the recital, and prayers are publicly requested for the deceased, as also for the sick, either after the gospel or after the communion. After the private recital, or reflection upon the names, at this part of the Mass, a general

petition is offered, upon the principle of that true christian charity, in which St. Augustin in his book "on the care for the dead," gives so many instances. The following extract will, however, shew the principle. "Supplications for the spirits of the deceased must not be omitted; the making of which, the church undertakes for the departed in every Christian Catholic assembly: even without mentioning the names of all, she does it by a general commemoration, so that they who have left no parents, or children, or relations, or friends, to do this kindness for them, should have it performed by this their mother, when she supplicates for them together with the others."

To the dyptics succeeded the mortuary books kept in several monasteries and churches, from which the names of their benefactors were read on the anniversaries of their death.

Slightly elevating his voice, the celebrant, after praying for the dead, strikes his breast saying *Nobis quoque peccatoribus*, by which he also asks mercy for himself and other sinners. Venerable Bede, who wrote about the year 700, remarks upon this elevation of voice, which is made to exhibit that the prayer for the dead is concluded, and that the sacrifice also is about to be brought to its termination. The prayer entreats that he may be admitted to the fellowship of the saints, some of whose names are therefore mentioned, and the favor is asked through Christ our Lord.

If new fruits were to be blessed, they were formerly presented at this time; and at present the oil for the sacrament of Extreme Unction is blessed on Maundy Thursday at this part of the Mass. The prayer, therefore, refers occasionally to those bles-

sings, but always to that better gift, the great legacy of his body and blood, bequeathed to us by the Saviour in that testament which he confirmed by his death. St. Thomas of Aquin explains the three crosses now made with the host over the chalice as emblematic not only of the three hours during which the Saviour was exposed upon the cross, but chiefly of the three great acts performed by him, immediately before the consummation of his sacrifice. First his prayer for his enemies. "Father forgive them, for they know not what they do." The second his exclamation, "My God, My God, why hast thou forsaken me;" and the third, when he resigned himself to the last agony with the expression, "Father, into thy hands I commend my spirit." The celebrant then raises the host and chalice together, for the second elevation, but not as high as was formerly used, before the time of Berengarius. And the conclusion of this ceremony with its appropriate prayer, terminates the Canon.

After the termination of this most solemn service, the preparation for communion followed. Frequently there were in the church public penitents who had been tried and found worthy of reconciliation; this was then the time for performing that rite in their regard: but previously thereto, the celebrant (who at solemn Masses during the first ages was the bishop) turned to the altar and expressing his unworthiness and apprehensions, but still encouraged by the precept of the Saviour, presumed to address God as "our father," and recited the Lord's prayer. The deacon now stood behind him, until his ministry was necessary at the altar; and therefore when the prayer is near its termination, he goes up to his right hand

side to assist in preparing the holy Eucharist for communion. The sub-deacon goes up to the same side to deliver the paten which he had hitherto in charge, and having given it to the deacon, the scarf is withdrawn from his shoulders and he retires to his place.

In the Greek church the whole congregation united in the Lord's prayer; but in the Latin church the celebrant chaunts it, so that the people may hear, and they unite in it by taking up the last petition. "But deliver us from evil." During the first centuries, when the discipline of the secret was in force, this prayer was never recited in the hearing of the strangers or of catechumens. Hence on other occasions when they were present, the celebrant only notified that it was to be said, by repeating the two first words *Pater noster*, and it was said secretly without coming to the knowledge of the uninitiated; but now, none except the faithful being supposed present, it is openly said or chaunted.

Several eminent writers remark that its petition "forgive us our trespasses, as we forgive those that trespass against us," is an excellent admonition to charity before communion.

In many places also, an old custom is retained by the deacon of holding up the paten to be seen by the people, after he receives it from the sub-deacon: the origin of this, was to notify to the congregation that the preparation for communion was about to commence. The celebrant now animated with the sentiments of the prayer just recited, beseeches God to deliver those who assist, from past evils which are sins, from present evils which are temptations and disasters, and from future evils which are the eternal

or temporal punishment for crimes. He also begs the intercession of the blessed Virgin and a few other saints to procure from God, peace in this life, and remission of sins for the other; through the merits of our Lord Jesus Christ.

During this prayer he holds the paten in his right hand, and makes the sign of the cross with it upon his person; after which he kisses it, because it is an instrument of peace, upon which He who is meek and peaceful, He who can give to us a peace that can never be procured from the world, a peace to which the criminal, the proud, and the ambitious are strangers, is about to be placed. The celebrant then puts the paten under the sacred host, and uncovering the chalice, he adores; after which, rising he breaks the host into three parts, whilst he concludes the prayer, in a loud voice, to afford the people an opportunity of giving their assent by the *Amen*. He then puts one particle of it into the chalice, saying, *pax Domini sit semper vobiscum*; "may the peace of the Lord be always with you," to which the people answer; *et cum spiritu tuo*. Covering the chalice previously to the repetition of his homage, he prays that this mixing and consecration or putting the two sacred things, the body and blood of Jesus Christ together, may be the means of bringing eternal life to those who are about to receive the communion.

St. Augustin informs us in his Epist. 59, to Paulin, explaining some things in the Mass, that almost every church concludes the whole petition by the Lord's prayer. St. Cyril of Jerusalem in his Catech. Myst. c. 5, states that it was recited after the commemoration of the dead, and indeed it is clearly carried back to the days of the apostles. The fourth

council of Toledo reprehends the conduct of some Spanish priests, who recited it only in the Mass on Sunday, omitting it on other days of the week, and orders the correction of this abuse.

Considerable variety is found in the customs and forms of prayer in various churches respecting the preparation for communion. We shall confine our attention to those only, which will tend to explain the present Roman rite. Gregory III. about the year 735, directed a peculiar form of confession to be recited after the Lord's prayer, and before the celebrant gave the blessing, which during several centuries was bestowed at the termination of the canon. In the council of Saltzburg in 1281, an order was made for reciting, about this part of the office, a number of psalms and prayers to obtain from God peace for the church at that time troubled and afflicted. John XXII. about forty years afterwards followed up this order, by a direction given at Avignon on the xi. kal. of July, 1328, to have certain prayers which he prescribed, said immediately after the Lord's prayer. Clement VI. between whom and John there only intervened Benedict XII. confirmed and renewed the direction of his predecessor. These prayers were omitted subsequently when peace was restored; but the *Libera* or form now said after the Lord's prayer, which contains an aspiration for peace, was continued. This form is much more ancient, though the exact date of its introduction cannot be pointed out; because the prayers preparatory to communion were left for a long time, in a great measure to the devotion of the celebrant. It certainly existed in the eighth century. It was customary also at this part of the office to publish the fasts, the festivals

and other notices. Then the bishop, by his blessing and a form of absolution which, though different in several churches, yet had a great similarity in all, admitted the public penitents to reconciliation. He also gave his blessing to the people, concluding it with the words, *Pax Domini sit semper vobiscum*. Which salutation is still retained; though the blessing is now deferred to the termination of the liturgy.

The rite of breaking the host is coeval with the divine institution of Mass, and hence the sacrifice itself was known amongst the first faithful, by the name of the breaking of bread. (Luke xxiv. 35. Acts ii. 46. Acts xx. 7. 1 Cor. x. 16.) From what has been previously stated, it is manifest that the body of Christ, which is impassible, is not hurt or broken by this division of the sacrament, and that He is whole and entire under the appearance of each particle, as St. Augustin says (lib. vi. de Trinit. e. 6.) of the human soul. "It is entire through the whole body, and it is entire in each part of that body." This rite of breaking the host has continued uninterruptedly in the church through every age, with this difference, that in some places and at some times, the number of particles were more numerous than at other places or epochs. At present amongst the Latins, it is broken into three parts, one of which is put into the chalice, as had always been practiced. One of the other portions used, at some periods, to be kept for the communion of the sick; during several centuries however, it has been the custom, instead thereof, to consecrate a sufficient quantity to serve for the communion of the faithful, whether in health or sickness, and to keep what has been thus

consecrated in a vessel called a *pix* or *ciborium*. The other portion served for the communion of the celebrant and of his attendants. Now in general, the priest takes the whole for his own communion.

The mystic writers are copious in their reflections upon the ceremony of this breaking of the bread, as is their usual custom. In general, they inform us that it exhibits the death of the Saviour upon the cross, when bowing down his head, after he had declared that all was consummated, he gave up the ghost. As the apparent separation of the blood from the body exhibited the lamb as slain, so now would the union of the bread to the wine, shew to us his revivification after he had slept in death; and the sign of the cross made thrice over the mouth of the chalice with the particle, whilst the peace was besought for the people, expressed the three days that he lay entombed, having procured for us peace and reconciliation by his death. The union of the body and blood exhibits the mode in which Jesus Christ, re-uniting his soul to that body which he made perfect by the resumption of all that properly belonged thereto, now lives to die no more.

Another custom existed in Rome in the first ages, as is manifest from the constitutions of Pope Melchisedes in 312, and of Pope Siricius towards the close of the same century, viz: that the Pope sent one of the particles which he had consecrated on Sunday, to each of the titular priests of the churches of the city, as a token of communion; and the persons who received these particles, put them into their chalices at Mass before their communion. Nor was this custom peculiar to the Pope and his cardinal priests; it existed in many other places, as we have

ample evidence. It was even usual for bishops thus to interchange the token of their communion and affection. Nor was this merely a symbol of such communion, it was moreover, an evidence of the unity of their priesthood and of the unity of their sacrifice.

Pope Sergius I. who ascended to the chair in 687, directed that during the breaking of the host, the choir and people should sing the *Agnus Dei*. "Lamb of God who takest away the sins of the world. Have mercy on us!" This was sung thrice and a custom came in, that each time they who repeated it struck their breasts. The priest then repeated it in those masses where there was no chaunt, and afterwards even with the singers, so that the practice became nearly universal.

In masses for the dead, the petition to the Lamb of God was to *give rest to the deceased*. About the year 1100, when the peace of the church was in some places disturbed, the last petition was changed from "have mercy on us" to "give us peace." But in the church of St. John of Lateran the ancient mode is still preserved, of saying thrice, "have mercy on us."

The celebrant now, bowing down before the altar, recites a prayer, beseeching from the Lord Jesus that peace which conduces so much to the charity of this life, the sanctification of souls, and the salvation of the elect. This prayer regards also the unity of the church, and the mutual affection of its members. It was not generally introduced before the tenth century. Whilst the celebrant recites it, the deacon kneels at his right side, and at the conclusion, rises and kisses the altar, whilst the celebrant kisses

it at the same time to receive that peace which he is about to give to others, and then embraces the deacon, saying, "Peace be to you," to which the answer is, "and with thy spirit." After which, paying his homage to the Holy Sacrament, the deacon descends and gives the salutation of peace to the sub-deacon, and if the custom so be, he gives it to the rest of the clergy, or to the first of each order, if many be present, and so it is communicated from these first persons to their brethren. Meantime the deacon and sub-deacon go to the altar, where the celebrant has begun to recite two prayers before the communion.

In masses for the dead, this prayer and the salutation of peace are omitted, because at those masses the attention is occupied with suffrages for the deceased. Besides, these were not considered public masses, and it was only at such, this ceremony was performed.

This salutation was, in all nations, and at all times considered a token of affection. But in the Christian religion men were made brethren in Jesus, and in the days of their early fervor, the converts were most anxious to let all men know by their mutual charity, that they were his disciples; (John xiii. 35.) though the believers were a multitude, they had but one heart and one soul. (Acts iv. 32.) The custom in their assemblies, was to have not only one eucharistic banquet, but also many other symbols of their unity and several bonds of attachment. They had their agapae, a remnant of which may still be seen in many of our churches, where the custom prevails of distributing blessed bread through the congregation, even during the time of the sacrifice; they also

saluted by an holy kiss. (Rom. xvi. 16. I Cor. xvi. 20. II Cor. xiii. 12. I Thess. v. 26. I Pet. v. 14.) In the Christian assemblies, as has been previously remarked, there was a separation of the sexes; and from the earliest times, not only the clergy but the laity gave this token of spiritual attachment. We have in the works of some of the most ancient and esteemed fathers many allusions to the custom, and edifying exhortations to charity, founded upon the observance. About the twelfth century, in some churches, this separation of the males and females began to be neglected. The ancient salute was then discontinued, as inconvenient and unbecoming. And in England we find some of the earliest descriptions of a new mode, which was consequently introduced, of kissing a picture of the crucifixion or some other little instrument, which was sent about. Thus in the synodical constitutions of Walter Gray, archbishop of York, in 1250 or 1252, we find amongst the furniture of the church, an *Osculatorium*. The same is found in the statutes of Canterbury, 1281. In a council of Oxford in 1287, it is called *asser ad pacem*. And at the council of Merton, about 1300, the name was *tabular pacis*. Gradually this new fashion pervaded France, Germany, Italy and Spain, and still subsists in some churches: though in general, the giving of the peace has altogether fallen into disuse amongst the laity, and in several places amongst the clergy, with the exception of those immediately engaged about the altar.

The lesson taught by it, is as obvious as it is important. However the necessities of society and our own convenience may demand the distinctions of rank during our mortal career, and good order, the

public peace and general welfare require their preservation and protection, we should all be deeply impressed with our equality of origin, not only from a common parentage, but from the same material of clay, and by the hand of the same Creator. All temporal discrimination will therefore cease in that common dust to which we must so speedily return ; we are, besides, called by a common Redeemer in the hope of one salvation, through the same merits and the same institution to a common heavenly abode. We should then each bear with the failings of our brother as we expect to have our own tolerated or overlooked, and we should try to exhibit ourselves animated with that charity for each other which was manifested for us all, by Him who, for our sakes, when we were His enemies, gave Himself as the ransom for our iniquities.

The two succeeding prayers have within the last eight hundred years, been generally selected from many that the private devotion of the clergy formerly used as a preparation for communion ; and to create uniformity, custom, now having the force of law, has restricted the celebrant to those only. The moment for communion has at length arrived, and taking the sacred body in his hand, the priest says, "I will receive this heavenly bread, and I will call upon the name of the Lord!" But then recollecting his own unworthiness, he thrice strikes his breast adding, "Lord I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed." Then making the sign of the cross with the Sacrament, he says, "May the body of our Lord Jesus Christ preserve my soul to eternal life. Amen:" after which he receives the Sacred Host. Then

EXPLANATION OF THE

...ment. he prepares to take the
...on uncovers it, and the celebrant
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...upon it, and conveys them to the
...what shall I give to the Lord for
...given to me? I will take the chalice
...and I will call upon the name of the
...will I call upon the name of the
...I shall be saved from my enemies." (Ps.
...Then making the sign of the cross with the
...he says! "May the blood of our Lord Jesus
...preserve my soul to eternal life. Amen!"
...holding the paten under the chalice and his
...he reverentially receives the contents of the
...vessel.

The expressions of the prayers are calculated to excite the most perfect devotion; the acknowledgment of unworthiness, blended with the expression of humble confidence, is taken from the gospel of St. Matthew (viii. 8,) and with very little change in the expression of the centurion. We have reason to believe that it was, at a very early period, used upon this occasion, in the assemblies of the faithful. St. John Chrysostom, in his homily upon St. Thomas, the apostle, exhorting the faithful to go with proper dispositions to communion, has the following passage, "Let us say to the Redeemer: Lord I am not worthy, that thou shouldst enter under my roof; yet as thou wilt be received by us, relying upon thy indulgence we approach to thee." And in the early part of the third century, Origen in his Homily 5, upon some topics of the gospel thus expresses himself. "When thou takest that holy food, that uncorrupted banquet, when thou enjoyest the bread and

cup of life, thou eatest and drinkest the body and blood of the Lord, then the Lord entereth under thy roof; and do thou therefore, humbling thyself, imitate the centurion, and say: "Lord, I am not worthy, that thou shouldst enter under my roof."

If communion is to be given, which however is not usual at high Masses, the general form of confession is said, and the celebrant prays for the pardon of the penitents, in the accustomed manner; then kneeling to adore the Holy Sacrament, which is now uncovered upon the altar, he rises, holds the vessel that contains it in his left hand, and taking a particle of the sacrament between the fore finger and the thumb of the right, he exhibits it to the people, saying, "Behold the Lamb of God; Behold him who takes away the sins of the world; Lord I am not worthy, &c." Then going to where the communicants are ranged, he puts the holy sacrament upon the tongue of each of them; the communicant holding a cloth under his chin, for the purpose of keeping upon it any particle of the sacrament that might fall at the administration. During this giving of the communion, the celebrant is sometimes assisted by the deacon, who holds the paten also under the sacrament for the like purpose. We are not certain whether in the first-days of christianity, during its administration, the faithful were silent. It is probable they were. However, the custom of singing a psalm or hymn during the whole period that intervened between giving the kiss of peace, and the thanksgiving by the celebrant after his own and the people's communion, is so general amongst the Greeks, the Armenians, the Abyssinians and the Latins, and the evidences extend so far back, that it

must be considered at least one of the earliest usages of the church. This psalm has since got the name of "the communion." After the participation and distribution of the sacrament, the officiating clergyman has wine poured into the chalice, which being used to purify it, he subsequently drinks, and also some wine and water which are poured upon those fingers with which he had touched the sacred host. After this his attendants cleanse the chalice, wiping it with the purifier.

The principal difficulty which our separated brethren make respecting this part of the office is the "withholding the cup from the laity," as they call, giving communion only under the appearance of bread. They are under the impression that this is, on our part, a palpable violation of the divine command, and a gross infraction of the Saviour's institution. Perhaps they who read this exposition will not object to consider a few suggestions, which may lead them to suspect that their impression is erroneous.

There are several facts upon the subject, in regard to which we are agreed. During the first eleven centuries, it was almost the common practice of the church to give communion under both appearances. Next: it is still the general practice of the Greeks and other orientals, not only the sects separated from our church, but also of the portions in our communion who, however, lawfully follow a peculiar discipline. Again: decrees have been made by the Popes in the fifth century directing, that they who refused to receive under the appearance of wine, should be altogether denied communion. And we also admit, that by the divine institution the person who consecrates the eucharist, that is, who celebrates

Mass, is bound to receive under both kinds as well as to consecrate them. Upon all these points we make the most full concession. But neither of these touches the question upon which we differ, viz: whether it be contrary to the divine institution, and the nature of the sacrament, to give communion in one kind only. Let us now consider some other facts.

Nothing is more clear from church history, than that in private communion the most usual mode at all times, was to receive only under the appearance of bread; sometimes indeed under the appearance of wine only; and it was always considered that such communions were good and sufficient, and by no means contrary to the divine institution. It generally occurred when hermits took the holy eucharist with them to the places of their retirement; when travellers took it with them to sea, or on long journeys into infidel countries; when during the time of persecution the faithful were permitted to take it home, that they might have the opportunity of communion, if they should be deprived of their clergy, or if they should themselves be in danger. To these and other similar instances, we might add the abstemious who could not bear the taste or smell of wine; and who were frequently known and admitted amongst the communicants: all these received only under the appearance of bread. The sick generally received under this form only. Children received communion only under the form of wine. Yet in every age of the church, these were also considered to have fully partaken of the body and blood of Christ; for his is now a living body from which the blood is inseparable. "Christ rising again from the

dead dieth now no more," (Rom. vi. 9,) though by the words of consecration the lamb is upon the altar "as it were slain;" (Apoc. v. 6,) the body appears as if separated from the blood; still when the body is made present, the blood accompanies it of necessity; and when the blood is made present, the body necessarily accompanies it also, so that under either kind, Christ whole and entire, a true sacrament, is received.

Nor did the Saviour give any precept for those who communicated, to receive under both kinds. The expression so frequently quoted to make it appear that he did, viz. "Drink ye all of this," (Matt. xxvi. 27,) was only addressed to those to whom he gave the power of consecrating, because they alone were then with him: and St. Mark informs us that "they all drank of it," (xiv. 23,) so that the extension of the term used by the one evangelist is precisely defined by the other. It is indeed true that the Saviour did say (John vi. 64,) "Except you eat the flesh of the Son of man, and drink his blood you shall not have life in you." But surely the Saviour did not contradict himself: and he also said (John vi. 52,) "If any man eat of this bread, he shall live forever." If he says, (v. 55,) "He that eateth my flesh and drinketh my blood hath everlasting life," he also informs us, (v. 52,) "The bread which I will give is my flesh for the life of the world." And though he assures us, (v. 57,) "He that eateth my flesh and drinketh my blood abideth in me and I in him," yet he promises also, (v. 59,) "He that eateth this bread shall live forever." The entire difficulty is removed, and the passages made consistent and not contradictory, by the consideration, that under either appear-

ance there is really flesh and blood. Hence St. Augustine, (lib. iii. de consens. evangel. c. 25,) informs us that the Saviour himself gave communion under one kind only, to the disciples at Emmaus. (Luke xxiv. 30, 35.) where it is distinctly stated that he vanished after giving them the bread.

The Acts (c. ii. 42,) and St. Paul (I. Cor. xi. 27,) state that "whosoever shall eat this bread, or drink this chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." It is true an effort has been made within the last three centuries to change this and many other texts; but from the beginning the true reading has been given, as it is here. The whole text however might be easily spared. There are several other topics of consideration of which one or two shall be submitted.

The Manicheans believed that wine was created by the evil principle, and that it was criminal to use it for any purpose: several of them came to Rome at the commencement of the fifth age, and concealed themselves amongst the Catholics at communion. These persons never touched wine; it is therefore manifest, that unless it had been a matter of frequent occurrence for Catholics to receive the Holy Sacrament under the appearance of bread only, this concealment would have been impossible, for the novelty of declining the chalice could not escape detection. When this discovery was made, then, for the first time, Pope Leo the great, about the year 450, ordered that the faithful should all receive under both kinds, so that the Manicheans might be detected; and Pope Gelasius at the close of that century, directed for the same purpose that no one who refused the chalice should be admitted to communion. The law

continued in force until its object was attained and became obsolete.

The eastern churches pour the consecrated wine upon the particles which had been consecrated, and give the communion with a long spoon. But so far are they from believing that a divine precept or the nature of the sacrament requires communion under both kinds, that they continually give the eucharist under the appearance of bread alone, to great numbers who cannot go to the churches ; such as shepherds, agriculturalists, and others who reside at a distance, females whose family duties or other circumstances do not permit their leaving home, &c. And in the Greek church, Mass is said during Lent, only on Saturdays and Sundays ; communion in both kinds is given only at Mass ; and on the other days very many of the clergy and laity receive the Holy Sacrament which had been previously consecrated for that purpose, under the appearance of bread alone. Many other topics might easily be cited amongst which are the canons and acts of several of the protestant churches which direct communion to be given in one kind only in several cases.

From all these reasons the conclusion is manifest, that the mode of giving communion has always been considered in the universal church, a matter of discipline, left by Christ to the regulation of the legislative tribunal, provided always that it secured that his body and blood should be given ; that this discipline has been and is various ; and that in the Latin church, for very sufficient reasons, it has been long established, that to those who do not actually celebrate, whether they be clergy or laity, communion is given only under the appearance of bread. Would to God

there were no other difference between us and our brethren respecting the nature of this most venerable sacrament!

The council of Trent made no rule upon this discipline, leaving it altogether to be regulated by the wisdom and prudence of the Holy See. Pius IV. was prevailed upon by the entreaties of the emperor Ferdinand in 1564, to use the authority with which he was invested, and by the advice of the cardinals, permitted the bishops of Germany to use their own discretion as to administering under one or both kinds. But a very short experience proved that the inconveniencies preponderated so greatly over the very questionable benefits that were expected to result, that with very general approbation Pius V. revoked the permission within two years after it had been conceded. Mr. Eustace who appears to have had much more taste than erudition, was probably not aware of this or of many similar facts, when he thoughtlessly penned his paragraphs respecting the church of St. Peter, in chp. v. vol. 2. p. 178, of his classical tour; in which amongst some just remarks, he introduces others of an entirely different description. The Greeks who are separated from the Catholic church, have during centuries been indefatigable in discovering every topic upon which they could charge the Latins with any aberration in doctrine or discipline: they even objected to their departure from the apostolic example by shaving their beards. Yet upon the subject of communion in one kind, they could find no ground for cavil, though they follow a different discipline themselves.

The confession of Pope Gregory III. mentioned above was probably only a substitution for some pre-

vious form, as that now in use, and which is said before communion, has been adopted instead of the one compiled by this pontiff.

After the Latin church had discontinued the discipline of giving public communion in both kinds, a custom was adopted in several places of dipping the sacrament in unconsecrated wine; and though for a time occasionally tolerated, it was condemned and abrogated by many local councils, and has long since altogether disappeared in the west. One of the reasons generally alleged for the abrogation was, lest it might have the semblance of deceit, by leading the people to suppose that it was a substitute for the sacramental wine: or lest it might lead them to imagine that Christ was not present, whole and entire, body, blood, soul and divinity, under the appearance of the bread alone. The true reason however for the original practice was founded in the fact, that the particles consecrated for communion being much thicker than they are at present; rendered this usage convenient for the more easily swallowing the sacrament; but a more appropriate remedy was found in reducing the bread to its present tenuity. Previously to altogether discontinuing the administration in both kinds, another custom existed in some churches nearly similar to that which at present prevails in the east, of dipping the particles for communion into the contents of the chalice after its consecration, and thus distributing them. It was extensively adopted in England, and strenuously defended by Ornulph, bishop of Rochester: it was however prohibited by canon xv. of a council held in 1175, under Richard, archbishop of Canterbury.

In several of the eastern churches that have not reduced the bulk of the particles, when communion is given only under the appearance of bread, the old custom is followed of dipping the particle in unconsecrated wine, which is the more usual, or in water as in the well known case of old Serapion, mentioned by Eusebius the historian. (lib. vi. cap. 34.)

The celebrant after the purification of the chalice reads the passage of the sacred scripture sung at the communion, which is also called by that name. That and the post-communion, or thanksgiving for benefits received, are read and chaunted at the epistle side, to which place the book has been removed, as there is now no impediment there, and it is the more convenient situation. He salutes the people before the post-communion, to give them notice of the thanksgiving, and after it to take his leave. The deacon then turning to the congregation sings the *Ite missa est* to tell them that the office being terminated, they are at liberty to depart. But as in penitential times other offices followed; *Benedicamus Domino*, "Let us praise the Lord," is substituted therefor; the answer to each is *Deo gratias*, "Thanks be to God." In Masses for the dead he sings *Requiescant in pace*. "May they rest in peace," which is answered by "Amen." But on the two last occasions he turns to the altar and not to the people, as in the first case the office was to continue, and in the other the obsequies were to follow.

The officiating clergyman bowing down before the altar, prays that God would vouchsafe to make the sacrifice that has been offered useful to him and those on whose behalf it was presented, and then turning to the congregation and making the sign of the cross

over them, he prays that the Almighty God, Father, Son, and Holy Ghost would vouchsafe to bless them. This blessing has been added at the request of the people, who also through devotion for the gospel of St. John, requested that its commencement should be read after the blessing, which is therefore done at the gospel side, unless some other lesson is required by the occurrence of two solemnities upon the same day.

Frequently if a prelate be present within his own jurisdiction and be not the celebrant, he gives this last blessing. And when he celebrates and is attended by an assistant priest in a cope, this latter does much of what would otherwise be performed by the deacon. His form of blessing differs from that of a priest. He commences by the versicle "*Sit nomen Domini benedictum.*" May the name of the Lord be blessed. Answer, *Ex hoc nunc et usque in saeculum*: "From henceforth and forever." Vrs. *Adjutorium nostrum in nomine Domini*, "Our help is in the name of the Lord." "*Qui fecit coelum et terram,*" "Who made the heavens and the earth:" then he makes the sign of the cross thrice, once at the name of each Person of the Holy Trinity, and towards the several directions in which the people surround the altar, whilst he entreats that they may be blessed by the Father, the Son, and the Holy Ghost.

If other bishops are present they bow, but all others kneel.

PROCESSION

FOR EASTER SUNDAY.

Esquires

two and two, in red serge capps with hoods over the shoulders, &c.

Proctors of the College

two and two, in black stuff capps with silk hoods.

Procurators of religious orders,

two and two, in the habits of their respective orders.

Ecclesiastical chamberlains, outside the city,

two and two in red.

Chaplains in ordinary,

in red capps with hoods of ermine; of which there are

first mitre bearer,

second mitre bearer,

third mitre bearer,

one bearer of the tiara.

Private Chaplains,

two and two, red capps and hoods of ermine.

Consistorial Advocates,

two and two, in black or violet cassocks, and hoods.

Ecclesiastical Chamberlains

private and honorary, two and two, in red cassocks and hoods.

Choristers of the Chapel,

two and two, in violet silk cassocks, over which are surplices.

Abbreviators of the Park,

Clerks of the Chamber,

in surplices, over rochets, two and two.

Master of the sacred Palace,

in his habit of a Dominican friar,

Auditors of the Rota,

in surplices over rochets, two and two,

Incense bearer.

Three Acolyths

in surplices over rochets

carrying large candle-
sticks with lights, }

Greek Sub-deacon

Cross bearer

in tunic

Two porters of the red rod

Latin Sub-deacon

in tunic

Four Acolyths

in surplices over rochets

carrying candlesticks
with lights. }

Greek Deacon

Penitentiaries of St. Peter's,

two and two, in albs and chasubles,

Mitred Abbots,

of whom only a few are entitled to a place.

BISHOPS, ARCHBISHOPS AND PATRIARCHS

two and two, the latins wearing copes and mitres,
the easterns, in their proper costumes,

Swiss Guard

Swiss Guard

PROCESSION FOR EASTER SUNDAY.

131

Guard of Nobles

Swiss Guard
Mace bearers
Guard of Nobles

CARDINAL DRAGONS
in dalmatics and mitres, each accompanied by his chamberlain
carrying his square cap, and followed by his train bearer,

CARDINAL PRIESTS
in chasubles and mitres, similarly attended,

CARDINAL BISHOPS
in copes and mitres, similarly attended.

General staff and officers of the guard of nobles.

Grand herald and grand esquire,
in court dresses.

Lay chamberlains,

Conservators of Rome, and Prior of the magistrates of Wards
in vestures ornamented with cloth of gold.

PRINCE ASSISTANT AT THE THRONE,
in a splendid court dress.

GOVERNOR OF ROME,
in rochet and cappa.

Two Auditors of the Rota,
to serve as train bearers.

Two principal masters of ceremony.

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Fan borne by		Fan borne by
a private chamberlain,	THE POPE	a private chamberlain,

wearing a white cope and tiara,

borne in his chair by twelve supporters in red damask, under a canopy
lined by eight referendaries of the signature, in short violet mantles over rochets.
His holiness is surrounded by his household. Six of the Swiss guards, represent-
ing the catholic cantons, carry large drawn swords on their shoulders.

Private chamberlain,	Dean of the Rota	Private chamberlain,
	in rochet and cappa.	

MAJOR-DOMO	AUDITOR OF THE APOSTOLIC CAMERA	TREASURER.
	in rochets and cappas.	

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all in rochets and cappas, two and two
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